A DESCRIPTIVE CATALOGUE

OF THE

ISLAMIC MANUSCRIPTS

IN THE

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY, MADRAS.

By

T. CHANDRASEKHARAN, M.A., L.T.,

Curator, Government Oriental Manuscripts Library, Madras
and the Staff of the Library

(Prepared under the orders of the Government of Madras.)

Volume IV

D. Nos. from 151 to 168 (Hindustani)
D. Nos. from 290 to 316 (Arabic)
D. Nos. from 822 to 1083 (Persian)

PRINTED BY THE SUPERINTENDENT,
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INTRODUCTION.

The fourth volume of the descriptive catalogue of Islamic manuscripts of this library, prepared under the orders of the Government of Madras, is the continuation of the third volume, both in pagination and numbering of the Hindustani, Arabic and Persian manuscripts. As in the previous three volumes, the Islamic manuscripts are divided in three parts: Part I contains the descriptive notices of Hindustani manuscripts (Nos. 151 to 168); Part II contains the descriptive notices of Arabic manuscripts (Nos. 290 to 316); and Part III contains the descriptive notices of Persian manuscripts (Nos. 822 to 1083). The descriptive notices of all the manuscripts in three parts are classified as "Miscellaneous" because they pertain to a variety of subjects like biographies, ethics, Islamic law, mysticism, romance, poetry, theology, etc. In uniformity with the first three volumes of the Catalogue, the Subject index, Author index, and General Index are prepared on the same plan.

Attention is invited to the following manuscripts described in this volume:—

1. '*Risalah-e-Maqsud-al-salikin*' D. No. 156. (Hindustani).—It is a short treatise in Dakhani prose and poetry on Islamic mysticism by Syed Jalaluddin *alias* Yusuf Ali Shah Akmal. In this work the mystical terminologies are explained with illustrations in simple Dakhani prose. It is said to have been completed in 1296 A. H.

2. "*Riyadh-al-jinan*" D. No. 157. (Hindustani).—This is an exposition of true Sunni attitude to the family of Holy prophet, and the four caliphs as opposed to shi'ite beliefs. It is written in verse and it has a preface in prose, twelve Raudha subdivided into Khiyaban and a Khatima. The date of its composition is 1207 A. H.

3. "*Nakhlistan-e-Taj*" D. No. 977. (Persian).—The author Syed Tajuddin says that Shaikh Sa'di blessed him one night in a dream and Sa'di's Compliments made him to write this work called "Nakhlistan-e-Taj" on the model of Sa'di's Gulistan and Bustan. Syed Tajuddin was the son of Syed Muhammed, the Mufti and Qadhi of Tanjore. He was a good scholar in Persian language and has written many works.

Madras,
30th July 1961.

T. CHANDRASEKHARAN
Curator.

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Note.—The manuscripts printed in Italics are those of the works described in the volume.

انوافي كلامهم من الفاظ الاتحاد والتحغير والتصغير مايبكي عليه السـ
فانا لله و انا اليه راجعون في يوم القيام والله اعلم و علمه اتم و احـ
المجيب العبد المنيب زين العابدين *

قاضي حال بهوپال *

No. 308. * كف الطعام

KAFFUT TA'AM.

Substance, paper. Size, 7½ × 5½ inches. Pages, 22. Lines on a page, 24. Mode of writing, fair. Condition, little injured. Appearance, old.

Subject: Jurisprudence and Islamic law.

Authorr : Ibni-i-Ziyad-al-wadhahi. * ابن زياد الوداحي

Extent: Complete.

A treatise on jurisprudence and Islamic law by Ibn-e-Ziyad-al Wadhahi. In this work the author has elaborately discussed generally about the use of water from the well and specially of those wells which are found in the two holy cities of Macca and Madeena.

Dated 14th Sbahan 1267 A.H. Scribe Hasan Omar Rafie.

حسن عمر رافع

Beginning :

الحمد لله الذي انزل من السماء ماء ليحي به البلاد وسوي .....
الفقرا والاغنيا والملوک الشداد و اخرج به من ...... الارض زرعا
نباتا رزقا للعباد *

End :

هذا اخرا لموجود من هذه النسخة في الام والله اعلم تم كف
الطعام والحمد لله اولاً , آخرا و ظاهرا و باطنا و علي كل حال و كان الفراغ
نهار الجمعة المبارك لعله رابع عشر من شهر شعبان الكريم سنه سبع
و ستين و مائتين و الف بقلم احقر العباد و احوجهم الي ربه يوم
المعاد حسن عمر رافع عفا الله ولوالديه و لجميع المسلمين آمين *

No. 308 (a). * اللوامع الاحمديه

AL-LAWAMI-AL-AHMADIYYAH.

Substance, paper. Size, 7½ × 5½ inches. Pages, 35. Lines on a page, 23. Mode of writing, Shikasta. Condition, good. Appearance, old.

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Name. Descriptive Numbers.

Z

Part III

Persian Manuscripts

GENERAL INDEX

Note—The manuscripts printed in Italics are those of the works described in the volume.

A DESCRIPTIVE CATALOGUE
OF THE
ISLAMIC MANUSCRIPTS
VOLUME IV
PART I—HINDUSTANI
MISCELLANEOUS

No. 151. * چهل حديث

CHEL HADITH.

Substance, paper. Size, 12×10 inches. **Number of pages, 16. Lines 22 on a page.** Restored copy.

Subject : Theology.

Author : Syed Jalaluddeen Akmal.

* حضرت سيد جلال الدين اكمل عرف يوسف علي شاه *

Extent : Complete.

A restored copy of the borrowed manuscript from Syed Qader Ali Bashah Sahib Shameeri of Fort Street, Cuddapah.

It is a short theological tract of forty traditions of the Prophet Muhammad (peace be on him) in simple Dakhni poetry by Syed Jalaluddeen Akmal alias Yousuf Ali Shah Bukhari, native of Mahal, Chittoor District, He was the younger son of the famous Sufi poet, Syed Kamaluddeen Badasha Bukhari, known as Jami-e-Dakhan. He had his early education at Madras, and stayed in the mosque of Begum Ameerunnisa, Triplicane, for eight years. During the period, it is said, that, while he was starving for want of food, he prayed to God which was accepted and he was relieved from boarding and lodging troubles. He had his hereditary theological knowledge of Qadiria order from his father, and of Naqshabandiah order from his father's friend Shah Rafiuddeen Qaudari. He died in A.H. 1277 = A.D. 1860. He left two sons and two daughters of whom Syed Ali Murad Shah, the famous local Saint, is buried at Cuddapah, and Syed Faqeer Muhiaddeen Muqbal died at Mysore. (See an interesting and informative article of Muhammad Sakhawat Mirza, on 'Muqabal' in 'Nawa-e-Adab' of January 1954 and April 1954). One of his disciples, Munis مونس wrote the following chronogram on his death :

حضرت اکمل نے کیا آباد جب قصرے جناں
تب نظر آنے لگے ویراں ہمیں اپنے مکان *

یوں کہا ہاتف نے مونس سال تاریخ وفات
کرچکے نقل مکان وہ پیشوائے عارفاں *
۱۲ ۷۷

"Maqsood-al-Salekeen", author's known work, described under No. 156 of this catalogue.

The author in the introduction says:

لکھا تھا مرشد فیاض میرا
کمال الله رہبر راستونکا *
حدیثوں کے جو معنے فارسي سے
سراپا صدق ہے اور راستي سے *
نظر کر اسکتیں بانو جہانکي
لقب جسکا امیرہ عورتانکي *
جو بیگم سرور آصف نشانکي
سلیمان فرسیہ کي پاسبانکي *
خطاب لایق و برجستہ زیبا
جسے نواب قمرالدین خان تھا *
ہمیشہ حق اسے راحت میں راکھے
نسیم روح کو جنت میں راکھے *
شکم کي جو صدفکا اسکي ہے دُر
غلام محي الدین خان بہادر *
چراغ و چشم ہے سب خاندان کا
جو نرگس گلشن نام و نشان کا *
کرے سرسبز حق اس نوجواں کو
بہار گل سے بدلا دے خزاں کو *
ہے اسکا کارکن یک شخص نادر
جسے کہتے ہیں عاصم عبد قادر *

امور دنیوي کا عہدہ بردار
اسي سرکار والا کا جمعدار *
میرے حق میں بہت نیکي کیا ہے
محبت اہل بیت مصطفيٰ ہے *
کہے بلوا مجھے اے میرے بھیا
لگے میرے دو دن بنجا گویا *
کبت دہرپت میں ایراني زبانکو
لے آ اور صاف کر ہندي بیانکو *
کہ اس قانون سے یہ بین بازے
بہوت ہے مست اکثر راگ ہندے *
نکل آوي سخن کر کونیوں میں
تجھے بھي تان سین وقت بولیں *
جوسن انعام دیں قدرتکا اکبر
کرے تحسین عزت گا یگیر *
کہے پر اسکي کر امید ایسے
یہ طنبوري کے ہمنے تار چھیڑي *
جہاں تک ہیں یہ فن کے مرد بازاں
جو نظم و نثر کے ہیں تان سازان (؟)
یہي ہے التجا ان سے کہ بولیں
اگر جاویں کیجا تال سُر میں *
کہیں یا نہ چھپاوے عیب میرا
کریں کہ راستہ یہ راگ مالا *

It contains forty traditions and the first tradition is translated from Arabic to Dakhani verse as follows:

أَفْضَلُ الْكَلَامِ أَرْبَعٌ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ *

پیمبر صاحب قرآن کہا ہے
ہمارا دین اوڑ ایماں کہا ہے *

کہ سبحان اللّٰہ اوٗر الحمد للّٰہ
پڑھو تم لا الٰہ الا اللّٰہ *
کہو ہر وقت تم اللّٰہ اکبر
کلام مومنین یہي ہیں چار بہتر *
سمجھہ ان چار کوتو سب میں افضل
وظیفہ کر زبان دل کا اکمل *

فَضْلُ الْعِلْمِ خَیْرٌ مِنْ فَضْلِ الْعِبَادَتِ *

پیمبر کہتے ہیں اپنے زباں سے
نہیں میرے سے یہ رنگي بیاں سے *
بزرگي سے عبادت کي یہ سمجھو
بزرگي علم کي بہتر ہے سمجھو *
اگر کوئي علم اول نہیں پڑیگا
عبادت کیا بہت سے گر کریگا *
نہ ہو جب علم کیا جانے خدا کو
نہ پہچانے محمد مصطفي کو *

This manuscript also contains a Dakhani poem and an incomplete tract of theological questions and answers in the end.

The scribe is Syed Hussani son of Syed Hidayatullah and the date of transcription in the original is 1288 A.H.=A.D. 1871.

Beginning :

چہل حدیث منظوم *

نجاست شرک کي کر دور پہلي
بدن سے دل کی ہے دستور پہلي *
سمندر کود پڑھہ وحدانیت کے
سراپا موج بنجا محمدت کے *
وضو اوٗر غسل سے رفع حدث کر
خیال غیر کا کرتب مطہر *

جھکا محرا بمیں سر بندگی کے
دوگانہ شکریہ پڑ عاجزی سے *

End :

و قرآن بر محمد ما مصطفی صلی اللّٰہ علیہ و سلم ہر کہ ازیں
کتابہا صحیفا منکر شود کافر گردد نعوذ باللّٰہ من ھا *

No. 152. عقاید نوریہ منظوم *

AQAID-E-NURIAH.

Substance, paper. Size, 12 × 10 inches. Number of pages, 66. Lines 24 on a page. Restored copy.

Subject : Theology.

Author : Syed Nurullah Badasha.

Extent : Complete.

A restored copy of the borrowed manuscripts from Syed Qader Ali Basha, Fort street, Cuddapah.

A short tract on the articles of Muslim faith in Dakhani poetry by Syed Nurullah Badasha Bukhari Nur, who was the brother, disciple and successor of Syed Muhammad Shahmeer. He died in 1214 A.H. = A.D. 1799, and is buried at the Islamiah Mosque, Cuddapah. Shah Sultan Muhiaddeen Sahib wrote the following chronogram on his death :

ہائے دل بشکستہ اے سالک دلم از روئے آہ
گفت نور اللّٰہ در نور محمد گم شدہ * ۱۲۱۴

Shah Nurullah, the Qutb-e-Vellore, on his way to Haj, visited his grave and remarked that Syed Nurullah Badasha was a great Saint of his age. His other known works are :

(*a*) Irshad-e-Nuriah ارشاد نوریہ —a short treatise on Sufism.

(*b*) Tajalleyat-e-Nurani تجلیات نورانی —a Persian work on Muslim philosophy Sand ufism.

(*c*) Aamleeyat-e-Nurani— عملیات نورانی —contains traditional family talismen.

The work under description is in simple Dakhani poetry which discusses the various theological and sufistic attributes of God, and explaining the popular theory of Wahdat-ul-Wajud وحدت الوجود **he says :**

نہ صفتاں کوں اسکی سمجھ عین ذات
کہ صفتاں کا مفہوم نیں نیں ذات *
وجود و ایک ہے ایک مفہوم دو
یو مفہوم کی روسوں ہیں غیر او *
وجودی جو موجود سو ذات ہے
وجود صفات اوسکی سات ہے *
....

خدا بندہ مل دونوں کیوں ایک ہویں
یو دانتاں کہاں صاحب دیک ہویں *
ہے باطل سمجھ مذہب اتحاد
کہاں یک ہوی زعفراں ہور زواد *
خدا کوں حلول مکانی نہیں
حلول صفاتی بھی جانی نہیں *
اول بھی تو ظرف و مظروف ہے
نہ دسریمیں جو وصف موصوف ہے *
مثالاں دونوں کی کہی یوں سلف
سمج خوب اسباتکوں اے خلف *

He attempts to explain the conceptions of عقل ، ایمان ، بلوغ ، etc., thus :

کہی ہیں سوسن بات اہل علوم
کہ ایمان کی دو ہیں شرط لزوم *
بلاغت ہے یک دوسرا عقل ہے
کتابانمیں اس دوچہ کا نقل ہے *
اگر کوئی بالغ و عاقل ہوا
تو شرط و جوب (?) اوسکوں حاصل ہوا *
... .

سوفسطائیہ بولتی یوں کہ ہے
عقیدیکی تابع یو ہر شی کہ ہے *

سمج ان میں ہیں تین فرقي تمام
یہاں بولتا ہوں ہر ایکس کا نام *
عناد یه فرقه ہے یہہ انکا قال
یہي ہے که عالم ہي وہم و خیال *
بهي ہیں لا ادریه ان میں انکو پہچان
که ہر شئے میں رکهي ہیں ریب و گمان *

....

پہچانت کے سب تین اسباب ہیں
او اسباب سب علم کي باب ہیں *
کہیں علم ہور معرفت سیتاں
دونوں یک ہیں اس میں نہیں کچهه گمان *
سو فسطائیه بولتے ہیں سدا
جدا علم ہور معرفت ہي جدا *
سبب علم کا کہتے الہام کوں
نہیں جانتي خاص اؤر عام کوں *
جو کچهه قول ہے، اونکا باطل سمجهه
کہي نایو کوئي بات عاقل سمجهه *

The attributes of God, the functions of the angels, the qualities of the prophets and the four Muslim Caliphs, and a short account of the fundamental principles of Islamic jurisprudence, and the other subjects are dealt with in this manuscript. It also contains a Persian extract from "Zakhirat-al-muluk" of Syed Ali Hamadani with a translation in Dakhani verse thus :

ذخیره میں بولے ہیں سید علي
جو ہمدان کي شہر کے ہیں ولي *
بتي (؟) معرفت اسکي بس عام کوں
اگر کام ہے انکو اسلام سوں *
یگانه ہے عالم کا پروردگار
یہي جان اوسکي تیں فرد بمثل یار *

....

In the end there is a short Persian tract called Siraj-al-Mu'alla سراج المعلی *

Beginning :

کروں حمد خالق کا بنیاد میں
رہو شکر میں اوسکي دلشاد میں *
ثنا شکر اسکوں سزاوار ہے
دو عالم کا صانع و کرتار ہے *

End :

امید دعائے خیر شاید کند قبول خداوند مہربان سے تمام
شد سراج المعلي *

No. 153. رسالۂ روح الایمان *

RISALAH-E-RUHUL-IMAN.

Substance, paper. Size, 12 × 10 inches. Number of pages, 39. Number of lines, 24 per page. Restored copy.

Subject : Theology.
Author : Not known.
Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

A short treatise on Islamic theology and Islamic law in simple Dakhani prose by an unknown author.

Beginning :

سوال — روز میثاق کسے کہتے ہیں - دسویں تاریخ محرم کي
دن جمعہ کا تھا - اس روز اللہ تعالي داد آدم کي کمر سے ......

End :

بتاریخ شانزدہم ماہ ذیقعدہ بروز پنجشنبہ سنہ ۱۱۸۹ ہجري
در مقام تنگئور هذا رسالۂ روح الایمان والاسلام از دست رسول خاں
یوسف زائي پر تحریر پذیر یافت بعون اللہ الملک الوہاب *

This volume also contains :

153*a*— کتاب النساء —Kitab-un-nisa.
153*b*— چار کرسی —Charkursi.
153*c*— رسالۂ اسرار التوحید —Risalah-e-Asrar-al-Tawheed.

No. 153. (a) * كتاب النساء

KITAB-UN-NISA.

Substance, paper. Size, 12 × 10 inches. Number of pages, 36. (41 to 77 of No. 153). Number of lines per page, 20. Restored copy.

Subject : Theology.
Author : Ubaydullah Rahman.
Extent : Complete.

In simple Dakhani poetry, its author Moulvi Ubaydullah Rahman has presented the fundamental principles of Islam for the benefit of Muslim women in Deccan. Its purpose is stated thus :

اجي بي بياں ہے یہ نادر كتاب
بني ہے تمارے ہي خاطر كتاب *

اگرچہ كتابیں بنیں ہر كہیں
پر ایسي كبھي میں نے دیكھي نہیں *

چلي آؤ ماں بیٹیاں اؤر پھوپي
چلي آؤ مل مل کے بہناں سبھي *

سنو اؤر خوشي سے پڑھو یہ كتاب
یہ مصري كي ڈلیاں تمیں جاؤ چاب *

تم اسكو سنو یا پڑھوگے اگر
تو ہوویگي نیكي بدي سے خبر *

کہ اسمیں ہیں باتیں بہت صاف صاف
موافق شرع کے نہ كچھہ ہر خلاف *

بہت دین کے اسمیں ہیں فائیدے
فقط عورتوں کے ہي ہیں قاعدے *

مناسب ہے نام اسكو صبح و مسا
كتاب النساء یا ادب النساء *

It is divided in the following divisions and sub-divisions :

(۱) خدا صاحب كي ہستي كا بیان * (۲) خدا صاحب کے ناموں كا بیان *

(۳) جسد كا بیان (۴) روح كا بیان *

(۵) حواسِ خمسہ کا بیان *
(۶) خدا صاحب کي صفتوں کا بیان *
(۷) خدا صاحب کے فرشتوں کا بیان *
(۸) خدا صاحب کي کتابوں کا بیان *
(۹) خدا صاحب کے پیغمبروں کا بیان *
(۱۰) تقدیر کا بیان *
(۱۱) قبر کے سوال کا بیان *
(۱۲) قیامت کي نشانیوں کا بیان *
(۱۳) دوزخ کا بیان *
(۱۴) محشر کي جھڑتي کا بیان *
(۱۵) پلصراط کا بیان *
(۱۶) میزان کا بیان *
(۱۷) جہنم کے عذاب کا بیان *
(۱۸) آب کوثر کا بیان *
(۱۹) جنت کے عیش کا بیان *
(۲۰) خدا صاحب کي دیدار کا بیان *

In the concluding chapter, the author says :

اجي بي بیاں خاتمہ خیر ہے
طفیل بیوي فاطمہ خیر ہے *
عقاید یہ چھوٹي سي میں نے لکھي
پڑھو شوق سے بي بیاں مل سبھي *
تمہارے ہي ڈھب پر بني یہ کتاب
اگر کچھہ خطا ہو کرومت عتاب *
زناني کرے بات کوئي مردوا
سہاتي نہیں عورتوں کے سوا *
اسیطرح عورت بھي مرداني بات
کري تو سہاتي نہیں کوئي بات *
زناني زباں سے یہي واسطہ
عقاید بنے تم سبھي واسطے *
کتاب النساء اب ہوئي ہے تمام
اداب النسا کا ہے موقوف کام *

It is a transcribed copy of the borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah. Name of the scribe and date of transcription not known.

Beginning :

خدایا ہمارا تو خاوند ہے
بھي والي و ورث خداوند ہے *
توں سب والیوں کا ہي والي توي
نہیں ہے سوا تیرے دسرا کوئي *
تو صاحب ہے ہم تیں تیري باندیاں
تیري صاحبي پر سے صدقے ہویا *

End :

کتاب النساۓ جسکو مولوي محمد عبیدالرحمٰن المتخلص بہ مشتاق بن الہ بخش مرحوم اورنگ آبادي سلطان محمد پوري نے لڑکیاں اوڑ جواں بوڑھي عورتوں کي ہدایت اوڑ تربیت واسطے زناني خطابوں میٹھے میٹھے القابوں سے ہندي نظم آسان جو ٹھیک عقاید کا بیان ہے سنہ ۱۲٦۷ ہجري میں تصنیف کي ہے سو چوتھے بار اسے ستر ہجري میں کم یا بي کے باعث بطرز خوش چھاپي گئي ۔ جانئے کہ اسکي دوسري جلد کو آداب النساۓ نام ہے قریب چھاپینگے *

No. 153. (b) * چار کرسي

CHAR KURSI.

Substance, paper. Size, 12 × 10 inches. Number of pages, 25. Number of lines 23 per page. Restored copy.

Subject : Theology.

Author : Ahmed Khan Shirani.

Extent : Complete.

Another religious tract on Islamic theology in Dakhani verse by Ahmad Khan Shirani, native of Madanpalli (Chittoor District). In the prologue he says :

یک دن جمعہ کي رات کو فاتحہ جو پڑھ سوتا اتھا
دیکھا مبارک خواب میں ظاہر کروں سن لو بیاں *
میں خواب کے جا حال میں دیکھا عجب یک باغ تھا
پھولاں ستاروں کے نمن وہ باغ تھا جنت کي شاں *

خواہش مري كهينچي ادهر ميں وہاں تماشيكو گيا
اس باغ ميں آيا جو كس آواز پڑهنے كا وہاں *

....

پيچهے پهرا ويسے ميں كس لے كها آتو ادهر
تجهكو بلاتے بيگ چا وہ خاتم پيغمبراں *

تسليم كر مير جا كهڑا ہت باندهكر خدمت منے
كپڑے نبي كے تهے ہارے مقنع جو مكهہ پر در فشاں *

ميرے طرف آيا حكم احمد شيراني بيٹهہ كر
توں چار كرسي يك بنا مسلے ملا اي فقہ داں *

لاكر دئے مجهہ ہت قلم كاغذ دئے داوات بهي
بولے جو توں كرسي بنا مسلے ملا اي فقہ داں *

اس خوابكے ميں حال ميں اپنے نبي كے حكم سوں
كرسي كيتيں اتمام كر ديتا نبي كے ست مياں *

مقنع كے اندر ايكے وہ اپنے مبارك ہاتهہ ميں
كرسي كيتيں پڑهہ ديكهكر تعريف كا كهتے بياں *

ہر روز كوئي كرسي پڑهے اسكو شفاعت ميں كروں
جتني قضا عمري نماز ہووے ادا اے مومناں *

....

اول بناكر فارسي دكهني كيا ميں اس سبب
معلوم سب مسلئے كريں ميرے برادر طفلگاں *

It is usually written under the following heads like:

محمد كي پيڑي كا بياں * وضو كے سنتاں كا بياں *
ايماں كے صفت كا بياں، وغيره *

According to its author this work was completed during the reign of Hyder Ali of Mysore, at Madanpalli, and the Qiladar of Gurramkonda in those days was Mirza Imam Baig. He says:

کرسیاں ہوئے ہیں یو تمام نواب حیدر کہ عمل
قصبہ مدن پلي منے غلام علي شاہ کے مکاں *

اسوقت میں حاکم وہاں مرزا امام بیگ نام تھے
قصبہ گرم کنڈھہ کے وہ مدت سے تھے باشندگاں *

ہے باپ مجھہ محي الدین خاں دادا میرے ہیں بہادر خاں
جس گھر میں دنیا دین کے کاماں اتھے معمور جاں *

مسلہ بڈا کرسي کیا احمد خاں شیراني سمجھہ
مسلہ تو پڑھنے نائیکے رکھہ یاد مسلہ بر زباں *

باشندہ میں کولار کا کس سال مور باکل میں تھا
حاجي مکي حیدروای وہاں دو ولیاں کے تربتاں *

تاریخ تھي چوتھي صفر یو چار کرسي ہوئي تمام
سي یکھزار یک سو چوتھے نود پہ چھہ آغاز جاں *

It is a transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah. The scribe and the date of transcription is not known.

Beginning :

وہ حقتعالي ایک ہے اسکو ہے لائق پاکیاں
وہ باپ ماں سونیں ہوا فرزند نیں اس عورتاں *
نیں کوئي خدا دوجا سمجھہ ایک خدا جس جیو دیا
محمد رسول اللہ کو قاصد خدا کے توں پچھان *

End :

اما بعد بندہ کمترین خادم شرع مبین خاکسار بلا اشتباہ منشي سید قادر بادشاہ قادري الحنفي عفي عنہ نے اس کتاب بے نظیر مطبوع ہر برناؤپیر فقہ لاثاني چار کرسي احمد خاں شیراني کو کہ نایاب تھي نہایت رغبت دلي و مفرح قلبي سے اوپر خواہش احباب کے اپنے مطبع نبوي کارخانہ طلسم کرتاں بنگلور میں حلیہ انطباع سے مزین کیا فہوالہدي غرۃ جمادي الثاني سنہ ۱۲۸۷ ہجري نبوي *

No. 153 (c). رسالۂ اسرار التوحید *

RISALAH-E-ASRAR-AL-TAWHEED.

Substance, paper. Size, 12 × 10 inches. Number of pages, 18. Number of lines per page, 24. Restored copy.

Subject : Mysticism.

Author : Syed Muhammad Shahmeer.

Extent : Complete.

It is a transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

This manuscript is an interesting and informative short tract in Dakhani prose in Islamic mysticism and philosophy by a Sufi-cum-scholar, Syed Muhammad Shahmeer of Cuddapah. It explains in simple Dakhani language, illustrated with verses from the Quran, the sufistic terminologies like :

واجب الوجود ـ ممکن الوجود ـ کیف ـ انا انت وانت انا ـ
احدیت وحدانیت ـ صفات ذاتی ـ صفات انفعالی وغیرہ *

Syed Muhammad-al-Hussaini Shahmeer of Raychoti (Cuddapah district) was born in 1081 A.H.=1670 A.D., during the reign of Sultan Sikandar 'Adil Shah either at Bijapore or Savanoor, where he spent his early life and had his early education. His father Shah Jamaluddeen was a quiet scholar of Oriental learning, and he trained his promising and intelligent son in the oriental thought and thus made him a good scholar of Muslim traditions, theology, jurisprudence and philosophy ; and appointed him as his Khaliph. He married the daughter of Syed Shah Hussain Bukhari of Kurnool. Adeeb Mysori in his "Ghazi-e-Azam" says that Syed Muhammad Shahmeer and Shah Kamal were compelled to accompany Hyder Ali to Srirangapatam, after his conquest of Cuddapah, where they were granted pensions by the Ruler of Mysore. But this statement is open to doubt as there is no authoritative document to establish its truth. However this much is certain that Nawab Qamruddeen Khan, Hyder's Governor of Gurramkonda, and Abdul Qudus Khan, the Nawab of Talpool, were his disciples and patrons. He witnessed several revolutions like the destruction of the Qutub Shahi and 'Adil Shahi dynasties, Aurangzeeb's conquest of Deccan, the conquests of the Maharattas, the Nizam-ul-Mulk Asif Jah I and Sultan Hyder Ali of Mysore. It is said that he was at Raychoti when the famous bloody battle of succession between Nasir Jung and Muzaffar Jung took place at Lakevedipali, ten mlies from Raychoti, in which Nasir Jung was

killed in a treacherous assault of the Nawab of Cuddapah. He was 105 when he died on 30th Jamadi-al-Awal, 1186 A.H.=1772 A.D. and is buried at Talpool, Anantapur district. The following chronograms are given on his death :

صاحب کمال حضرت شہ میر قطب دین
مخدوم و رہنما و سرتاج عارفین *
آمد ندا از غیب زتاریخ شاں عجب
سلطان اصفیا و شہنشاہ واصلیں *
۱۱۸۶ ہجری

شاہ کمال *

مثہم غیبی صدا دادم بگوش
اے عطا شد واصل حق شاہ میر *
عطا * ۱۱۸۶ ہجری

He left several works in Urdu and the following are the most popular :—

(۱) اسرار التوحید * (۲) رسالۂ عینیت و غیریت *
(۳) رسالۂ قادریہ * (۴) عقائید صوفیہ *
(۵) انتباہ الطالبین * (٦) دیوان شاہ میر' وغیرہ *

The manuscript under description رسالۂ اسرار التواحید was published in 1331 A.H. (1912 A.D.) from Hyderabad and, another published work of the same author is called " انتباہ الطالبین " in the year 1932 A.D. for detailed information on the life and works of Syed Muhammad Shahmeer please see the articles of Muhammad Sakhawat Mirza, B.A., LL.B., in the Bombay Quarterly "Nawa-e-Adab" of April and July 1953.

Beginning :

الحمدللّٰه رب العالمین تمام ثنا اؤر صفت ہور سزانا ازل سے ابد تک ثابت ہے ہور سزاوار ہے خدا تعالی کی ذات کو کہ او بیچون و بے چگونہ ہور ہمیشہ بے نمونہ ہے *

End :

یو رسالہ اگر مطالعہ کریگا تو کچھ ایک معلوم ہویگا انشاء اللّٰه تعالی ہور اس رسالہ کا نام اسرارالتوحید رکھا گیا ہے تا طالب کو مرشد کامل کے زبانی سوکشف ہوے والسلام ۔ تمت تمام شد سنہ ۱۲۸۲ ہجری *

No. 154. رسالۂ مسائل زناں *
RISALAH-E-MASAJL-E-ZANAN.

Substance, paper. Size, 12 × 10 inches. Number of pages, 69. Lines, 24 on a page. Restored copy.

Subject : Theology.
Author : Syed Jalaluddeen Akmal.
Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

It is a short theological tract on Islamic theology by Syed Jalaluddeen alias Yousuf Ali Shah Akmal, son of Syed Shah Kamal. A short biographical sketch of the author is given under D. No. 151 supra. It is intended for Muslim ladies as the author states in the introduction thus :

بعد حمد و صلوات کي کہتا ہے جلال‌الدين يوسف عاصي کہ رسالۂ
مسائل زناں تاليف کئي تھے اخوند عبدالکريم نے فرزند مخدوم
درويزه کي کہ عورتاں اسکو پڑھيں اؤر ياد رکھيں اؤر بموجب اسکے
عمل کريں تا انکو آتش سي دوزخ کي خلاصے ہووے - پس محب
فقرا معدن جودو سخا خان ذيشان محمد معظم خاں مہمر ساکن
کڑپہ نے اس فقير سے کہے کہ يہ فارسي ہے اسکو زبان ہندي سے
ترجمہ کر - تا ہر کسي عورت کو پڑہنا اسکا سہل ہووي اؤر مالک
روز جزا تجھکو اسکا جزا ديوے پس يہ عاصے نے اس مسائل زنان
کو دکھني کيا - تا ہر کوئي عورت پڑھي اؤر اس بندي کو ثواب
ہووے کرکر *

A few Islamic precepts given in this work are :

(۱) مسئلہ ايمان * (۲) مسئلہ عمل * (۳) مسئلہ شرک *
(۴) مسئلہ صفات حق تعالي * (۵) علم فقہ * (۶) مسئلہ روزہ
و زکات وغيرہ *

Beginning :

الحمد لله والصلوت علي رسول‌الله و آله و اصحابۂ العالي جاه *

End :

تمام ہوي کتاب مسائل زنان کي ہاتھہ سي جلال‌الدين اکمل
حسيني چشتي در سنۂ ہجري سنہ ۱۲۵۱ ہجري *

No. 155. * دیوان مغزن العرفان *

DIWAN-E-MAGHZAN-AL, IRFAN.

Substance, paper. Size, 12 × 10. inches. Number of pages, 445. Number of lines, 24 per page. Restored copy.

Subject : Mysticism.

Author : Syed Shah Kamal.

Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

The author of this unique work on Tasawwuf in Dakhani poetry is Syed Shah Kamaluddeen Kamal, a great scholar of Islamic thought, and mysticism, who was the third son of Shah Jamaluddeen and the younger brother of Syed Muhammad Shahmeer. He was a disciple and a pupil of his illustrious elder brother, Shahmeer; and being an intellectual product of Shahmeer he was a great theologian, poet, and mystic of his age. He was a close friend of Khaja Rahmatullah of Rahamatabad (Nellore district) and Shah Abdul Lateef, the famous Qutub-e-Vellore, the two great local saints. He was an accepted living authority on Islamics, and this can be judged from the fact that Shah Abdul Lateef in his Persian work, فصل الخطاب بين الخطا والصواب quotes the Ghazals of Shah Kamal in support of his theological argnments. He married the daughter of Syed Mustafa Qadari of Kurnool. He had his khilafat from Shahmeer. He died in 1224 A.H. (1809 A.D.) and is buried at Gurramkonda (Chittoor district). The chronogram on his death is as follows :

مرشد حق بیں و حق نا حق نیوش
شہ کمال الدین میر عارفان *
سال قدسی آمد از وصلش عجیب
رہنمائے سالکین رفت از جہان *
* ہجری ۱۲ ۲۴

He left four sons and four daughters, among whom Jalaluddeen alias Yousuf Ali Shah Akmal was the most popular. This Diwan contains 425 Ghazals, 11 Mathnawis, 12 Tarjeebands, 2 Qasidas and 129 Rubaiyats. The mathnawi in praise of prophet Mohammad (peace be on him) begins thus :

رخ تیرا روز یقیں زلف تیری شب رشک کے
مہرومہ ہر دو جہاں میں ہے تیری یک نک کے *
مرد سک خاک ہے تجھہ یک کے دو جگکی جک کے
درک ہے ذات تیری ہستی لا یدرک کے *
یا نبي العربي المدني المکي *

A mathnawi in praise of Syed Jamaluddeen begins and ends thus :

جسکو عشق و معرفت آئین ہے
جسکو وحدت کاف ویا و شین ہے *
جسکو آئي جا علي تمکین ہے
جسکو لائق مدحت و تحسین ہے *
حضرت سید جمال‌الدین ہے *

مرشد روشن ضمیر بي نظیر
قطب اکرم غوث اعظم شاہ میر *
جسکے در کا ہے کمال ادني فقیر
اسکا پیر و رہنما و دستگیر *
حضرت سید جمال‌الدین ہے *

There is another mathnavi in praise of his elder brother and teacher, Syed Muhammad Shameer which begins and ends thus :
(Page 326)

ملک عشق و معرفتکا ہے تو میر بے نظیر
عاشقاں ہور عارفاں سب جک کے ہیں تیرے وزیر *
لا مکاں تیرا سرا ہور عرش ہے تیرا سریر
فیض تیرا شامل شاہ و گدا پیر و فقیر *
کر مددگاري میري یا قطب عالم شاہ میر *

اے جمال ذات حق کے نور با عزو جلال
آفتاب فیض تیرا ہے ہمیشہ بے زوال *

اسکے پر تو سے منور کر سیہ روئے کمال
سال و ماہ و روز شب رکھتا تجھہ سے سوال *
کر مددگاری میری یا قطب عالم شاہ میر *

There is a useful chart in the end which gives information on the death and the place of burial of the great saints of Islam beginning with Prophet Muhammad and ending with Haji Abdul Rahman Sahib. It also contains a few poems, Ghazals and Rubaiyats of Syed Mohammad Shahmeer, Syad Ali Murad Afzal, Syed Jalaluddeen Akmal and Shah Muqbal.

The name of the scribe and date of transcription is not known.

Beginning :

ہر ذرہ رونما ہے تیرے آفتاب کا
آئینہ طشت آب ہے جو ماہتاب کا *
اعیاں کے ہر لباس سے ہستی تیری عیاں
چوں صورت ظروف سے جلوہ تراب کا *
ظاہر ہے تو نہ غیر بشکل ہمہ جہاں
شاہد ہے اسپہ حال حروف و زکاب کا *

End :

رضوان اللہ تعالی علیہم اجمعین برحمتک یا ارحم الراحمین
اتمام یافت *

No. 156. * رسالۂ مقصود السالکین

RISALAH-E-MAQSOOD-AL-SALIKEEN.

Substance, paper. Size, 12 × 10. inches. Number of pages, 54. Lines, 24 on a page. Restored copy.

Subject : Mysticism.

Author : Syed Jalaluddeen Akmal.

Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

It is a short treatise in Dakhani prose and poetry on Islamic mysticism by Syed Jalaluddeen alias Yusuf Ali Shah Akmal. In the introduction he says :

کہتا ہے نقیر ایسا کہ حقیر شاہ جلال‌الدین اکمل عاصی غلام حضرت شاہ کمال‌الله چشتی قدس سرہ ـ بعض دوستاں سے سایل ہوے کہ مرتبہ غیب ہویت اؤر احدیت میں کیا فرق ہے بیان کرو ـ اسلئے یہ رسالۂ ورقی لکھا گیا تا ہر طالب کو فرق ان دو مرتبہ کا سہل طور سے معلوم ہووے *

The following mystic terminologies are explained with illustrations in simple Dakhani prose, as :

دیدار مطلق کے پانچ راہ چار منزل اؤر ایک مقام مقرر کئے ہیں ـ پانچ راہ یعنے راہ شریعت ـ راہ طریقت ـ راہ حقیقت راہ معرفت اؤر راہ وحدت ـ چار منزل ـ منزل ناسوت ـ منزل ملکوت ـ منزل جبروت ـ منزل لاہوت ـ یک مقام ـ مقام قرب *

It is said to have been completed in 1296 A.H. Scribe and date of transcription not known.

Beginning :

بعد حمد خدائی لوح و قلم
جس سے پایا نمود نقش عدم *

جسکو کہتے ہیں احمد بے میم
جس کی درگہ ہی واجب التعظیم *

جو سبب ہے ظہور عالم کا
عرش و کرسی ملایک آدم کا *

اوسپہ اکمل درود پڑتا جا
آگے یک قدم تو بڑتا جا *

آل و اصحاب پر بھی اسکے سلام
بھیج اؤر کر شروع اپنا کلام *

End :

عقل کل اؤر علم الہی بھی اسکو کہتے ہیں ظاہر ہوا کیونکہ امتیاز احمد کا احد سے ساتھہ میم کے ہے اؤر مظہر حقیقی احد کا حقیقت احمد کے ہے یا میم احمد اشارہ ہے دایرہ سے موجودات

کے جو مظہر حقیقت محمدی کے ہیں جو عقل کل ہے عین آخر
کا جو انسان ہے ہوا یعنے .... کمال تمام بیچ پیدائش
انسان کامل کے ظاہر ہوا *

تمام شد *

No. 157. ریاض الجنان

RIYAZUL JINAN.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 150. Lines on each page, 24. Mode of writing, fair. Restored copy.

Subject : Exposition of true Sunni attitude to the family of the Prophet and the four caliphs in the form of verse.

Author : Muhammad Baqir Agah.

Extent : Complete.

This is a restored copy from a manuscript in the library of Bahauddin Sahib, Madrasah-e-Muhammadi, Madras. This is an exposition of true Sunni attitude to the family of the Holy Prophet, and the four caliphs as opposed to Shiite beliefs. It is written in verse and has a preface in prose, twelve Raudha sub-divided into Khiyaban and a Khatima. The date of the composition is 1207 A.H.

Beginning :

روایت است از رسول الله علیه واله وسلم روزی امیرالمومنین الخ *

End :

یہ نظم اسکا عجب انداز کا ہے
مگر آئینہ دار اعجاز کا ہے *

No. 158. تحفہ عاشقان *

TUHFA-E-'ASHIQAN.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 194. Number of lines on each page, 24. Mode of writing, fair. Restored copy.

Subject : Poetry.

Author : Faqhruddin Shah.

Extent : Complete.

This restored copy is a translation of Shaik Farid-aldin 'Attar's Khusrau O Gul or love adventures of Gul and Hurmuz, also styled Gul O Hurmuz, from Persian into Dakhni Urdu.

Beginning :

کروں پاک دل ہور زبان پاک سون
ڈنڈا پاک اوس عاشق پاک کون *

End :

ہوا جب یو قصہ مرتب ظریف
کہ ہے نام کاتب کا ظم شریف *

No. 159. تقویت روحانی

TAQWIYAT-E-RUHANI.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 43. Number of lines on each page, 24. Restored copy.

Subject : Life and teachings of the eminent saint Hazrat Syed Abdul Qadir Jeelani.

Author : Dilawar Husain Farooqi-al-Nasiri.

Extent : Complete.

This restored copy is a compendium of the life and teachings of the eminent saint Hazrat Syed Abdul Qadir Jeelani, whose shrine at Baghdad is the resort of Muslims all over the world. The date of composition is 26th Rabiulawwal, 1351 A.H.

Beginning :

ولادت با سعادت جناب قطب اقطاب حضرت سید
عبدالقادر جیلانی رضی اللہ عنہ جیلان شریف میں سنہ ۴۷۰ یا
سنہ ۴۷۱ ہجری مقدسہ میں ہوئی الخ *

End :

لی جئے تسلیم سلام مدح گو
السلام اے غوث اعظم السلام *

No. 160. طب نبوی *

TIBB-E-NABAVI.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 68. Number of lines on each page, 24. Restored copy.

Subject : Treatment of diseases through prayers.

Author : Not known.

Extent : Complete.

This restored copy contains a list of common diseases and their cures by means of prayers, drawn from the traditions of the Prophet. The work is dated 25th Rabiulawwal, 1264 A.H.

Beginning :

الحمد اللّٰہ الذی ... جانڈا چاہئے بعد حمد و صلواۃ کے یہ
بات کہ اللہ صاحب نے انسان کو پیدا کیا الخ *

End :

اور بعد اس کے یعنے درود کے یہ کلمہ کہے ذکر اللّٰہ بخیر من
ذکرنی *

No. 161. ریاض العارفین *

RIYAZUL 'ARIFEEN.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 254. Number of lines in each page, 24. Restored copy.

Subject : Poetry.

Author : Ishaq (Moulvi Muhammad Ishaq).

Extent : Complete.

This restored copy contains versified encomia and ancedotes of saints and illustrious personalities in the history of Islam from the Prophet downwards. The author states that he collected the material from Persian master-pieces and rendered it into Dakhni Urdu. The work begins with panegyrics of God and the Prophet, and his companions. It is divided into eleven babs, and ends on a khatimah and a complete list of contents. The date of the composition is 1106 A.H. The original copy was transcribed by Ustad Umar Khan, younger brother of Syed Sulaiman Mian on 29th Rabiul awwal, 1262 A.H. at Chennapatam, and the list of contents was written on 9th Shawwal, 1265 A.H. in the city of Secunderabad.

Beginning :

ابتدا کرتا ہوں بسم اللّٰہ ہو
صاحب عزو جلال و جاہ ہو *

End :

اور مکرم آل اور اصحاب پر
پڑھ تحیت اور سخن کو ختم کر *

No. 162. قصۂ رضوان شاہ و روح افزا و مطلع عشق *
QISSA-E-RIZWAN SHAH WA RUHAFZA WA MATLA-'E-ISHQ.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 130. Number of lines in each page, 24. Restored copy.

Subject : Romantic mathnawi.

Author : Different authors.

Extent : Complete.

This restored copy contains two romantic narratives in Dakhni. The author of "Qissa-e-Rizwan Shah and Ruh Afza" is Faiz. The date of composition is not known. The date of transcription of the original copy is 17th Shaban 1272 A.H.

Beginning :

اول نام حق کا لے بولوں سخن
بندہ ہوں اسکي توحید کھولوں سخن *

End :

من نوشتم صرف کردم روزگار
من نمانم خط بماند یادگار *

162 (*a*) Matla'-E-Ishq مطلع عشق . The author of this romantic mathnawi is Raghib, son of Aasim Khan Maghfoor, as mentioned in the poem. The date of composition is 1227 A.H.

Beginning :

کروں کیا وصف محبوب حقیقي
کہ حسن و عشق میں جس کي تجلي *

End :

ہمارا خاتمہ ایمان پر کر
بحق فاطمہ شبیر و شبر *

No. 163. * قصص الانبیا (دفتر اول) *

QASASUL ANBIA (DAFTAR-E-AWWAL).

Substance, paper. Size, 12 × 7 inches. Number of pages, 342. Number of lines on each page, 17. Condition, fair. Appearance, old.

Subject : History of the Prophets.

Author : Ghauthi.

Extent : Complete.

This is a Dakhni Urdu version of the classic entitled Qasasul Anbyia or the history of the Prophets from Adam to Muhammad in verse form. The poet's pen-name frequently occurs in the work. This is only Daftar-e-Awwal and brings the narrative upto the life of Hazrat Ayub. The colophon gives the name of the scribe as Mohiadeen Khan, and the date of transcription as 1st Zilhaj 1270 A.H.

Beginning :

کروں حمد خدا اول بیاں میں
ثنا اور صفت کو اسکی عیاں میں الخ *

End :

عطا پر شکر گر میرے سوں اظہار ٭
وفضل کر گرچہ ہے غوثی گنہگار *

No. 164. * الاقتناء فی ردالفضول و احکامہ من الغناء *

ALIQTINA FI RADDIL FAZOOL WA AHKAMIHI MINAL GHANA.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 94. Number of lines on each page, 24. Restored copy.

Subject : Place of music in Islam.

Author : Tajammul Husain Iman bin Wali Ahmed bin Hafiz Anwarul Haq Farooqi, Gopamavi.

Extent : Complete.

This restored copy is a learned treatise on the place of music in Islam. It was written in refutation of the views about music expressed in a journal entitled Raddul Fuzool, the author of which was Muhammad Azizuddin Ghatala, Madrasi. The author of the work under notice supports from theology his contention that music is a taboo and where it is permissible, it is hedged in with restrictions.

The date of composition is not known from the text.

Beginning :

الحمد لله غافر الذنب ...... اما بعد عبد ضعیف فقیر حقیر
سراپا عصیان امیدوار رحمت ایزد منان الخ *

End :

هر که از مذاق علماء صوفیه واقف است
و عقل سلیم و ذوق صحیح دارد قدر این *
تحریر میداند و بس .... برحمتک
یا ارحم الراحمین آمین ثم آمین *

No. 165. جواہر الہند *

JAWAHIRUL HIND.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 476. Number of lines on a page, 24. Restored copy.

Subject : Anthology of Urdu poets.

Author : (Compiler), Haji Raza otherwise known as Muhammad Salabat Khan Ghazanfar Jang, Intizamuddaula, son of Nawab Nasirulmulk, fifth son of Nawab Md. Ali Wallajah.

Extent : Complete.

This anthology consists of a wide selection from Urdu poetry. It was produced during the time of Nawab Muhammad Ghauth Khan, the Nawab of Carnatic. The compiler states in the preface that among the several works he consulted in the compilation of this work were تذکرۂ گلشن بیخار (Tazkirah-i-Gulshan-i-bekhar) of Mustafa Khan Bahadur Sheefta, تذکرۂ گلشن ہند* (Tazkirah-i-Gulshan-i-Hind) of Mirza Ali Lutf and تذکرۂ گلزار ابراہیم (Tazkirah-i-Gulzar-i-Ibrahim).

Beginning :

الحمد لله الذي ...... کجا آدم کجا آن شان لولاک
چه نسبت خاک را با عالم پاک *

End :

گفت سالش بلبل از روے بہار
گلشن اشعار ارباب کمال *

Date of the original copy 13th Safar, 1272. A.H.

No. 166. * علاج اسپ

ILAJ-E-ASP.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 52. Number of lines on a page, 24. restored copy.

Subject : Veterinary science.

Author : Abdul Qader.

Extent : Complete.

This is a treatise on treatment of horses. The compiler, Abdul Qader, states in the preface that he collected the material for this work from rare and valuable books, and named it as دلدل نواز نامہ (Duldul Nawaz Namah). The date of compilation is given in the preface as 1201 A.H.

Beginning :

بعد از حمد حق تعالی ...... ظاہر ہوے کہ ما سلف اور حال
کے صاحب اوستادان بہت طبان فارسی اور ہندی نظم و نثر سے
کہی ہیں الخ *

End :

و بآب سرد یک ہفتہ بخورد از تلخہ سرفہ باشد دفع شود *

No. 167. * تذکرۃ الاولیا نظم ہندی

TAZKIRATUL AULIYA NAZM-E-HINDI.

Substance, paper. Size, 8½ × 4½ inches. Number of pages, 368. Number of lines on a page, 13. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Hagiology of saints in verse form.

Author : Not known.

Extent : Incomplete.

According to the contents on the first folio, this long poem in Hindi consists of 66 babs, the last being the Khatima. But only 18 babs are found in this volume and the rest are missing, the 17th bab itself being incomplete. The poet has described the various events and anecdotes connected with the saints beginning with Hazrat Imam-e-Azam. Due to the missing portion, particularly the Khatima (end), it is not possible to know the name of the author.

Beginning :

حمد بعد از نعت کرکر دلسے وصف چار یار
کرتذا بارا امام غوث اولیاء کردگار *

End :

حق ستي مہمان ہے بہیجي گیا
آئي تم چالیس میں دیکھا ......

No. **168** * خزانۂ معدلات

KHAZANA'-I-MADILAT.

Substance, paper. Size, 8 × 4½ inches. Number of pages, 54. Number of lines on a page, 11. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : A code of penal laws.

Author : (Compiler) Sibgatullah bin Muhammad Ghauth.

Extent : Complete.

A code of laws to punish crimes and moral transgressions according to the doctrines of Imam Abu Hanifa, compiled at the instance of Wallajah Muhammad Ghauth Khan Bahadur, Nawab of Carnatic, the work having been completed on 26th Rabi-al-äkhir, 1262 A.H.

Beginning :

حمد بیحد و ثناء بیعد اس بادشاہ علي الاطلاق کے لایق ہے ...... الخ *

End :

جب ان کو معاف کرے تو اللہ بھي معاف کریگا ....

Scribe, Hafiz Ghulam Mahmud bin Qazi Muhammad Ghauth, dated 22nd Shaban, 1268 A.H.

PART II—ARABIC.

MISCELLANEOUS

No. 290. كتاب نامعلوم الاسم *

KITAB-E-NAMALOOM-AL-ISM.

Substance, Paper. Size, 8½ × 6½ inches. Pages, 192. Lines. on a page, 17. Mode of writing, good, nasta'liq, Condition, injured. Appearance, old.

Subject : Rhetoric.
Author : Not known.
Extent : Incomplete.

This book has been written in detail about Rhetoric, the first fourteen pages of this work are so badly injured that the name of the book and the author is not known. On the first page a part of the author's name مسعرد بن is readable.

Beginning :

نحمدک یامن شرح صد ورنالتلخیص البیان فی ایضاح المعانی
و نور قلوبنا بلوامع البیان من مطالع المثا .... علی نبیک
محمد المؤید ...... بد المعجزین قصب السبق ...... الفقیر الی الله الغنی
مسعود بن ......

End :

وهوان الحال التي نحن يصدها غير الحال التي تقابل الماضي
و يقرب تدالماضي منها فتجوز المقارنة اذاكان الحال و العامل *

Date of transcription and scribe not known.

No. 290. (a) كتاب نامعلوم الاسم *

KITAB-E-NAMALOOM-AL-ISM.

Substance, paper. Size 8½×6½ inches. Pages, 52. Lines 15, in a page. Mode of writing nastaliq. Condition, good. Appearance, ol

Subject : Metaphysics.
Author : Not known.
Extent : Incomplete.

This is a complete copy at the end, but some folios are missing in the beginning, so the name of the author and the work cannot be found out.

Beginning :

وانه تعالى في حد ذاته منزه عن كل قيد و تعيين سواء كان
ذالك التعيين زايد اعلي الذات او عين الذات حتي عن قيدالاطلاق *

End :

اللهم صل عليه و علي آله كما صليت علي ابراهيم و علي ال ابراهيم
وبارك عليه و علي اله كما باركت علي ابراهيم و علي آل ابراهيم في
العالمين انك حميد مجيد عدد خلقك و زنة عرشك و رضي نفسك
و مداد كلماتك كما ذكرك الذاكرون و كما غفل عن ذكرك الغافلون
و صلي الله عليه و علي آله و صحبه وسلم تسليما كثيرا برحمتك يا
ارحم الراحمين و الحمد لله رب العالمين *

No. 290. (b). تحفه سرانديپ *

TUHFA-E-SARANDIP.

Substance, paper, Size, 8½×6½ inches. Pages 14. Lines on a page 19. Mode of writing, nastaliq, Condition, good. Appearence, old.

Subject : Metaphysics.

Author : Ibrahim bin Maikhan.

Extent : Complete.

A short treatise written by Ibrahim bin Maikhan, in the language of Javian, when Hidayatullah one of his disciple was in the Island of Sarandip, he was told to translate this work from Javian language into Arabic, and this was completed by him.

Beginning :

و بعد فيقول العبد الفقير الرحمه مولاه الا يذبه في سره و نجواه
العبد المذنب الراجي عفو الله الملقب من جانب شيخه و مربيه بهدية الله
غفر الله ذنوبه و ستر عيوبه لما كنا بتقدير الله المحكم و قضاءه المبرم
بارض سيلان و هي جذيرة سرانديب *

End :

ولولا روية العالم واو في الجملة فكيف يتصور في الوجود عابد و معبود
و عبد و رب و مكلف بفتح اللام و مكان بكسر اللام فا فهم ذالك والسلام
و قال كاتب الاحرف عفي الله عنه الي ههنا آخر ما تنسر كتاب هذ التذبيل
بتيسير الله تعالي و عونه تمت المكتاب و عم الثواب بعون الله الملك
الوهاب و صلي الله علي سيدنا محمد *

No. 290. (c) * رسالة في التصوف

RISALATUN-FI-AL-TASAWOOF.

Substance, papes. Size, 8½ × 6½ inches. Pages, 8. Lines on a page, 19, Mode of writing, nast'liq, Condition, good. Appearance, old.

Subject : Sufism.

Author : Not known.

Extent : Incomplete.

A small treatise written on sufism, though the name of the author is not mentioned in this treatise, the mode of writing clearly shows that this work also has been composed by the same author as described under No. 290-b. In this treatise the author discusses the reality of soul نفس When man becomes aware of the soul (نفس) he may easily understand God. The author says that the knowledge of God depends on the knowledge of the soul. In the same meaning there is a proverb in Arbic (نفس *) من عرف نفسه فقد عرف ربه one who understands the reality of soul, would understand God.

Beginning :

الحمد لله الذي خلق الخلق لمعرفته و امرهم بالتزام صيغته والصلوة والسلام علي محمد نبي رحمته و علي آله و صحبه و جميع امته الخ *

End :

فاذا عرفت نفسك كذالك عرفت انك انموذج الكون و مراد المكون فا شهد في نفسك آلاء ربك و صفاته علي ماله ارشدك اليه بر شدك الراسخ الكامل انتهي و منهم من قال المراد بمعرفة النفس ان تعرف ان المراد بالنفس *

Not dated, name of scribe is not known.

No. 290 (d). * كتاب نامعلوم الاسم

KITAB-E-NAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 5½ inches. Pages, 8. Lines on a page, 13. Mode of writing, good nasta'liq, Condition, good. Appearance, old.

Subject : Rhetoric.

Author : Not known.

Extent : Complete.

A commentary on the text is written in red ink. Some folios are missing in the beginning. The names of the commentator and the author are not known.

Beginning :

الحسي رحمه اللّٰه تعالے و رضي اللّٰه عنه و نفعنا به فاجبته الي
ذالك قاصد انه نفع نفسه ومن شاء اللّٰه من ابناء جنسه جعل اللّٰه خالصا
لوجه الكريم و نفع بهذا العلم من له فيه رغبة *

End :

وسلام علي الدين مصطفي اللهم صل و سلم علي سيدنا محمد و
اله وسلم تحل العقد و تفرج الكرب يا رب العالمين و الحمد للّٰه
رب العالمين و صلي اللّٰه سيدنا محمد و اله و صحبه و سلم اجمعين آمين *

Date of transcription and the scribe not known.

No. 290 (e). الحقيقة الموافقة للشريعة

ALHAQIQAT-AL-MUWAFIQATILI SHARIAT.

Substance, paper. Size, 8¼ × 5 inches. Page, 70. Lines on a page, 17. Mode of writing, nasta'liq Condition, injured. Appearance, old.

Subject : Sufism.

Author : Muhammed bin Fadhlullah.

Extent : Incomplete.

The author shows in his introduction that he had written Tuhfatul Mursalah a tract on various degrees of beings, considered as manifestations of the divine essence. After a few years he wrote short explanatory notes on it which later on were collected in the form of a book.

Beginning :

الحمد للّٰه رب العالمين والصلواة والسلام علي رسوله محمد و اله
و صحبه اجمعين اما بعد فقد قال رسول اللّٰه صلي اللّٰه عليه و سلم
محمد بن *

End :

كقوله واني جدير اي خليق اذبلغتك يا لمغي اي جديد بالفوز
با الاماني و انت بما املت منك جدير فان تولي .... تعطيني
منك الجميل فاهله اي فانت اهل ذالك الخ *

Date of transcription and the scribe not known.

No. 291. الفوايد الضيائيه *

ALFAWAID-AL-DHIYAIYAH.

Substance, paper. **Size**, 8½ × 6¼ inches. **Pages** 13, **Lines on a page**, 11. **Mode of writing**, fair. **Condition**, good. **Appearance**, old.

Subject : Arabic Syntax.
Author : Mulla Nooruddin Abdur Rahman Jami.
Extent : Incomplete.

The most famous of all the commentaries of Kafiyah of Ibn-al-Hajib. It is generally known as Sharh-e-Mullajame. This commentary has been written by Mulla Nooruddin Abdur Rahaman Jami for his son Dhiya-al-din Yousuf. The name of the scribe and date of transcription not known.

Beginning :

الحمد لوليه والصلوة علي نبيه و علي آله و اصحابه المتادبين
بآدابه اما بعد فهذا فوايد وافية بحل مشكلات الكافيه للعلامة المشتهر
في المشارق و المغارب الشيخ ابن الحاجب تغمده الله بغفرانه و اسكنه
بحبوحة جنانه نظمتها في سلك التقرير و سمط التحرير للولد العزيز
ضياء الدين يوسف حفظة الله سبحانه عن موجبات التلف والتاسف
و سميتها بالفوايد الضيائيه الخ *

End :

و حيث كانت كلمتان اعم من ان يكون كلمتين حقيقة او حكما
دخل في التعريف مثل زيد ابوه قايم اوقام ابوه او قايم ابوه فان الاخبار *

No. 291 (a). رسالة في الصرف *

RISALATUN FI-AL-SARF.

Substance, paper. Size, 8 × 6¼ inches. Pages 17, Lines on a page 9. Mode of writing, fair. Condition, fair. Appearance, old.

Subject : Arabic Etymology.
Author : Not known.
Extent : Incomplete.

A small treatise written in Etymology, some folios are missing **in the** beginning.

Beginning :

تصريفه فتح يفتح فتحا فهو فاتح و فتح يفتح فتحا فهو مفتوح
الامر منه افتح ليفتح ليفتح والنهي لاتفتح لايفتح بالظرف مفتح و الالة

مفتح و مفتحة و مفتاح والجمع منهما مفاتح و مفاتيح و اسم التفضيل إفتح ; مونثه فتحي و جمعهما افاتيح و فتح و فتحيات *

End :

شعر —

و ضعف خمسة من الابواب
لازمة ابدا بلا ارتياب *
افعل انفعل افعلل افعنلا لا
تفعللا عول فعل افعوعلا *
افعال افعنلي و ثم عدها
و غيرها لازم و ضدها *

هذا آخر ما يسر الله لي ايراده علي اوزان الافعال والمرجو من فضل الله تعالے ان يجعله من صالح الاعمال والمنوال ممن اطلع اليه علي فلان *

The date of transcription and the scribe not known.

No. 291 (b). زنجاني *

ZANJANI.

Substance, paper. Size, 8½ × 6½ inches. Pages, 48. Lines on a page, 7. **Mode** of writing, good. Appearance, old.

Subject : Arabic Etymology.

Author : Abdul Wahab bin Ibrahim Zanjani.

عبدالوهاب بن ابراهيم زنجانى *

Extent : Incomplete.

A primer of Arabic Etymology with marginal notes and **interlinears.**

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد و اله و صحبة اجمعين اعلم ان التصريف في اللغة التغيير و في الصناعة تحويل الاصل الواحد الي امثلة مختلفة لمعان مقصودة الخ *

End :

تنبيه المرة من الثلاثي المجرد علي فعله با لفتح تقول ضربت ضربة و قمت قومة و لقيت لقية و مما زاد علي الثلاثة بزيادة الهاء كالاعطاءة و الاطلاقة الا مافيه تاء التانيث منهما فالوصف بالواحدة كقولك

رحمته رحمة واحدة و د حرجته د حرجة واحدة والفعلة بالكسر للنوع تقول هو حسن الطعمة والجلسة صحيح و مهموز مثال و اجوف لفيفان منها ناقص و مضاعف *

Date of transcription and scribe not known.

No, 291 (c). رسالتہ نا معلوم الاسم *

RISALAHTU NAMALOOM-AL-ISM.

Substance, paper. Size, $8\frac{7}{8} \times 6\frac{1}{2}$ inches. Pages, 4. Lines on a page, 7. Mode of writing, fair. Appearance, old.

Subject : Arabic Etymology.
Author : Not known.
Extent : Incomplete.

A short treatise on Arabic Etymology, the author has left this work incomplete, only some select words of Arabic are given with meaning of each word in Persian below in the middle of two lines, date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم *

نصر قول غزو أخذ ضرب وعد بيع رمي
یاری کردن گفتن گرفتن زدن وعدہ کردن فروختن رمیدن

مشئي وقاية ازر فر فتح الخ *
برپا نیدن نگہداشتن ازار پوشیدن دویدن کشادن

End :

نشط زيد قرم قطرة لعب طبخ هبة اسال
رامیدن افزودن پاشیدن باریدن باختن پختن بخشیدن پرسیدن

قطع طيرا رب انخراج اخذ قام انبات قبول
بریدن پریدن پروردن برآوردن خواستن برداشتن پزیرفتن

تحليف عروف
پسندیدن پنداشتن

No. 291 (d). اربعۃ اعراب *

ARB'ATU AIRABIN.

Substance, paper. Size, 9×6 inches. Pages, 5. Lines on a page, 11. Mode of writing, fair. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

A small treatise on Arabic syntax. Contains marginal notes on the last page.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي محمد و عترته و آله
الطيبين اعلم ان الاعراب هو الحركة بدخول العوامل في اولها نحو جاءني
زيد و رايت زيداً و مررت بزيدٍ الخ *

End :

كقولك فوق السما و تحت الارض و قدّام قوم و خلف زيد و راء
عمر و حذاء بكر و ازاء علّي و سلقاء خالد و وسط اكليل و دون النهار و بين
فلان و قبل الصغر و بعد الكبر و عند اللقاء و مذ يوم و منذ ايام تجرما
بعدها باب الجزم الامر جزم والنهى *

Date of transcription and the scribe not known.

No. 291 (e). رسالة في الصرف *

RISALATUN FI-AL-SARF.

Substance, paper. Size $8\frac{7}{8} \times 6$ inches. Pages, 18. Lines, on a page 11. Mode of writing, good. Appearance, old.

Subject : Arabic Etymology.

Author : Not known.

Extent : Complete.

A Primer on Arabic Etymology. The title of the work and scribe are not known.

Beginning :

و به نستعين بسم الله الرحمن الرحيم و تمم بالخير *
الحمد لله رب العالمين والعاقبة للمتقين والصلوة و السلام علي رسوله
سيدنا محمد و آله و صحبه اجمعين اعلم اسعدك الله تعالى في الدارين
ان الفعل من حيث المعني نوعان لازم و متعدي فاللازم مالا يتجاوز
الفاعل من حسن زيد الخ *

End :

و هذه الابواب التسعة و ما الحق بها لازمة ابدا و غيرها من بقية الابواب
تكون متعدية و في معني ذالك قلت *

(شعر)

و ضعف خمسة من الابواب
لا زمة ابدا بلا ارتياب *
افعل انفعل افعلّا افعنلل
تفعللا افعول فعل افعوعلا *
افعال افعنلى و تم عدها
و غيرها لوازم لها و ضدها *

هذا آخر ما يسرالله لي ايراده على اوزان الافعال والمرجو من فضل الله تعالى ان يجعله من صالح الاعمال والمسئول ممن اطلع فيه على خلدان *

No. 2?1 (f). زنجاني *

ZANJĀNI.

Substance, paper. Size, 8⅞ × 6 inches. Pages, 53. Lines on a page, 7. Mode of writing, good. Appearance, old.

Subject : Arabic Etymology.
Author : Abdul Wahab b. Ibrahim Zanjani.
Extent : Incomplete.

Similar to the work described under D. No. 291(b) with notes in the middle of the lines and on the margin. The work has been printed.

Beginning :

و به نستعين بسم الله الرحمن الرحيم الحمد لله و تمم بالخير الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد و اله و صحبه اجمعين اعلم ان التصريف في اللغة التغيير و في الصناعة تحويل الاصل الواحد الى امثلة مختلفة لمعان مقصودة لا تحصيل الابها الخ *

End :

الوصف بالواحدة كقولك رحمته رحمة واحدة و دحرجته دحرجة وا الفعلة بالكسر للنوع من الفعل تقول هو حسن الطعمة والجلسة تمت *

صحيح و مهموز مثال راجوف
لفيفان منها ناقص و مضاعف *

Date of transcription and name of the scribe not mentioned.

No. 291 (f). رسالة في النحو *

RISALATUN FI-AL-NAHW.

Substance, paper. Size, 8⅞ × 6½ inches. Pages, 15. Lines on a page, 7. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

It is a primer of Arabic syntax.

The date of transcription and the name of the scribe are not given.

Beginning :

الحمد لله رب العالمين و افضل الصلوة والتسليم علي محمد
سيد المرسلين و علي آله و صحبه اجمعين و بعد فاعلم يا اخي و فقك الله
تعالے لمرضاته ان النحو علم باصول يعرف بها احوال الا واخر الكلم *
اعرابا و بناء الخ *

End :

والبدل مطابقا او بعضا او اشتمالا او غلطا فهذه مائة عامل لايستغني
عن معرفتها الصغير والكبير والرفيع والوضيع و اوردناها *

No. 291 (h). رسالة في النحو *

RISALATUN FI-AL-NAHW.

Substance, paper. Size, 8⅞ × 6½ inches. Pages, 14. Lines on a page, 6. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Complete.

The same as described in D. No. 291 (g) above. Some notes are written in the middle of the lines which are not found in the above primer.

Beginning :

الحمد لله رب العالمين و افضل الصلوة والتسليم علي محمد
سيد المرسلين و علي آله و صحبه اجمعين و بعد فاعلم يا اخي و فقك الله
تعالے لمرضاته ان النحو علم باصول يعرف بها احوال اواخر الكلم اعرابا
و بناء الخ *

End :

والبدل مطابقا او بعضا او اشتمالا او غلطا فهذه مائة عامل لا يستغني عن معرفتها الصغير و الكبير و الرفيع و الوضيع و اوردناها علي طريق التعداد تم الكتاب و عم الثواب بعون الله الملك الوهاب *
تمام شد *

Date of transcription and the name of the scribe not mentioned.

No. 291 (i). كتاب البدايه في تقويم اللسان *

KITAB-AL-BIDĀYAH FI TAQWEEM-AL-LISAN.

Substance, paper. Size, 8⅞ × 6 inches. Pages, 52. Lines on a page, 9. Mode of writing, Nasta'liq. Condition, good. Appearance, old.

Subject : Arabic syntax.
Author : Zamakhshari.
Extent : Complete.

A primer of Arabic grammar written in simple language. The main peculiarity of this book is that Quranic verses are cited to illustrate the text. The same work has been described under D. No. 57, Volume 1 of the Descriptive Catalogue of the Islamic Manuscripts of this library. It is stated that the name of the author is not known.

The present volume contains the name of the author as Zamakshari and the same may be observed on the top leaf of the manuscript which reads thus " مصنف تقويم اللسان ملقب بصاحب كشاف مسمى الزمخشري " The name of the scribe and the date of transcription are not mentioned.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد و اله وصحبه اجمعين هذا كتاب البدايه في تقويم اللسان الفته بشواهد القرآن يقرب علي المتناول حفظه و يتقرر في طبع الطالب معناه و لفظه و بالله التوفيق فاول ذالك الخ *

End :

فصل اذا استفهمت علي الاعلام والكني فان شئت حكيت الاعراب و ان شئت رفعته علي الاعراب الظاهر كما قال القائل رايت زيدا فقلت من زيدا و او احكيته وان شئت قلت من زيد فهو علي الابتداء و الخبر تم الكتاب و عم الثواب بعون الله الملك الوهاب وقت الضحي في يوم الجمعة من شهر رجب آمين *

No. 291 (j). تحفة الورديہ *
TUHFAT-AL-WARDIYYAH.

Substance, paper. Size, 8¾ × 6¼ inches. Pages, 31. Lines on a page, 5. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Subject : Arabic syntax.

Author : Oomar Ibn-al-Wardi.

Extent : Complete.

A primer in Arabic syntax written in the style of the most popular text book on Arabic syntax Alfiyyah b. Malik. This book is written in beautiful hand with full notes in the middle of the lines and on the margins. The name of the scribe is not mentioned.

Beginning :

بسم الله الرحمن الرحيم *

قال الفقير عمر ابن الوردي
لله شكري ابدا و حمدي *

مصليا علي الرسل العربي
و الآل و الصحب و تباع النبي *

و بعد فالحيا هل بالنحو احتقر
اذكل علم فاليه يفتقر *

End :

و وزن فاعل و فعال فعل
يغني عن الياتم نظمي و كمل *

حامدن الله مصليا علي
محمد و الآل و الصحب ولا *

تمت الكتاب التحفة الورديه بعون الله الملك الوهاب و حسن توفيقه ،

يوم الخميس من شهر الجمادي الاول خمسة عشر يوما و سنة عشر سنة و ...... ماتان بعد الالف من الهجرة النبوية آمين يا رب العالمين *

No. 291 (k). * رسالة في النحو

RISALATUN FI-AL-NAHW.

Substance, paper. Size, $8\frac{1}{2} \times 6$ inches. Pages, 16. Lines on a page, 11. Mode of writing. Nasta'liq. Condition, a little injured. Appearance, good.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

This work on Arabic grammar is incomplete both in the beginning and at the end. Date of transcription and the scribe not known.

Beginning :

فيها مع انها مركبات في حكم الكلمة المفردة اعني قائم الاب
و دخل فيه ايضا مثل جسق مهمل و دمر مقلوب زيد مع
أن المسند اليه فيهما مهمل ليس بكلمة فانه في حكم هذا اللفظ الخ *

End :

و حكمه اي من جملة احكام العرب و آثاره المترتبة عليه ...
هو معرب ان يختلف اخره اي الحرف الذي هو اخر المعرب ذاتا بان
يتبدل حرف بحرف آخر حقيقة او حكما اذا كان اصابة بالحروف *

No. 292. * كتاب في الفقه

KITABUN FIL FIQH.

Substance, paper. Size, $9 \times 7\frac{1}{2}$ inches. Pages, 222. Lines on a pape, 21. Mode of writing, Nasta'liq. Condition, slightly injured. Appearance, old.

Subject : Jurisprudence.

Author : Not known.

Extent : Incomplete.

This is written in detail about Islamic law. This copy is defective both in the beginning and at the end. The title of the work, the name of the author and the date of composition cannot be ascertained.

Beginning :

ماتي درهم و ذكر في الخلاصة هذا اذا لم يكن الفقير مد يونا اما
اذا كان مد يونا ودفع اليه مقدار مالو قضي به دينه لا يبقي له شي او
يبقي اقل من المائتين لا بأس به و كذا لو لم يكن مد يونا لكن له عيال
جاز ان يعطي مقدار مالو وزع علي عياله يصيب كل واحد منهم
دون المائتين الخ *

End :

مذبه ـ هدم جداره ثم بني لوكان المهدوم من تراب ثم بناء من
تراب كما هو اوكان من خشب فبناه بخشبه بريع نولا بناه بخشب
آخر اذا بخشبة ليس بمذاي فلا اعادة الاول منيه ـ نزح ماء بير رجل
حتي يببست لم يضمن اذ مالك البير لا يملك الماء *

Date of transcription and the name of the scribe also are not known.

No. 293. * شرح قطر الندي
SHARH-U-QATR-AL-NADA.

Substance, paper. Size, 8⅞ × 6¼ inches. Pages, 146. Lines on a page, 14. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Arabic Syntax.
Author : Not known.
Extent : Incomplete.

This is the commentary of Qatr-al Nada written by Abu Abdulla Jamaluddin Mohammed bin Yousuf bin Hisam-al-din Ansari. The same work has been described under D. No. 287. Volume III, Part II Arabic in the descriptive catalogue of this library.

Beginning :

الحمد لله لوجه من يشاء نحو الهدي والصلوة والسلام علي سيدنا
محمد ارفع من نصب لخفض العدي و بعد فهذا ما احتاج اليه
المعلمون ذوي الا بتداء المتعطسون الي الثري بقطر الندا للشيخ
الامام العالم العلامة ابي عبدالله جمال الدين محمد بن يوسف بن هشام
الانصاري رحمة الله عليه نفع الله به الجامع و القاري والسامع في الدنيا
و غدا امين *

End :

فصل في ذكر همزات الوصل و مواضعها اعلم ان الكلمة اما اسم
او فعل او حرف اما الاسم فانما تكون همزة وصل في نوعين منه
احدهما اسماء محفوظة وهي عشرة اسم و است و ابن و ايمن و ابنة و
امراة و تثنيتهن و اثنان و ثنتان و ايمن في القسم و لكن تستعمل
همزة اسم خاصة بكسر كثيرا او ضم قليلا و تستعمل هن است بمعني
بر و ابن وايمن بمعني ابن زيدت الميم *

The name of the author and the scribe not known.

No. 294. شرح المصباح *

SHARH-AL-MISBAH.

Substance, paper. Size, 8¾ × 5 inches. Pages, 137. Lines on a page, 19. Mode of writing, Nasta'liq. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

This is a commentary of Almisbah (المصباح) by Abul Muzaffer ibn-e-Abil Makarim Mutrrizi. It was written by the author for his son Masood.

Beginning :

اما شرطهما و هو وقوع شي و وقوع لا بعد الله ر ادعاة تعليق شي به
عليه يفيد تاكيدا في و قوعه فاذا قلت اما زيد فمنطلق فكانك قلت
ان يقع شي يقع انطلاق زيد فاذا جعلت الشرط وقوع شي بعد شي دل
علي ان الاهم المقدم علي كل شي ذالك الشي الخ *

End :

فانها يتبعه اي يتبعه .... التعريف والتنكير والا عراب
.... في ... زيد طيب في ... . الفاء في جواب
الشرط و فقط خبر مبتداء الخ *

The name of the scribe and the date of transcription not known.

No. 295. الفواكه الجنيه *

ALFAWAKEHUL JANIYYAH.

Substance, paper. Size, 8½ × 5¼ inches. Pages, 363. Lines on a page, 17. Mode of writing, Nasta'liq. Condition, good. Appearance, old.

Subject : Arabic syntax.

Author : Shamsuddin bin Mohammed.

شمس الدين بن محمد الرعيني المكى المالكى *

Extent : Complete.

This commentary on (متممة) written by Shamshuddin bin Mohammed-al-Raeeni-al-Makki-al-Maliki, which is a compliment to the welknown text of syntax "Ajrumiyyah" written by Abu Abdullah Sinhaji, who died A.H. 723. The author of this commentary is Jamaluddin Fakihi. The name of the scribe is Mohammed Said.

Beginning :

و به نستعين احمدالله علي نعمه و اشكره علي مزيد فضله و كرمه
و اصلي و اسلم علي المعرب عن فصيح كلمة نبيه محمد و اله و صحبه
كنوز علومه و معاون حكمه و بعد فهذا تعليق لطيف و ضعته علي المقدمة
الوضوعة في العربية تاليف سيدنا و صاحبنا العالم الورع الذاهد شمس الدين
محمد ابن الشيخ محمد الرعيني الشهير بالخطاب المكي الخ *

End :

و لكن هذا ما يتيسر جمعه علي هذا المقدمه جعله الله خالصا
لوجه الكريم موجبا للفوز لديه بمنه و كرمه و حسبنا الله و نعم الوكيل
ولا حول ولا قوة الا بالله العلي العظيم رب تفضل و تقبل يا كريم تمت
الكتاب المسمي فواكه الجنية يوم الخميس في شهر جمادي الاخر
في بلدة ترغكانو في " محمدا رسه حه دي " في زمان سلطان والله
اعلم با الصواب و مرجع والماب و كاتبه و صاحبه الفقير " صعو "
الحقير " الصفوحم " محمد سعد اللهم اغفرلي لمولنه و لكاتبه و لمالكه
برحمتك يا ارحم الراحمين العلم " لعون الله الي مالك المنان " و كان
هجرة النبوة " ابو و ماد بر سعد متع سر " والله اعلم *

There are some sentences written above within quotations, which are not decipherable.

No. 2-6. كتاب نامعلوم الاسم

KITABUNAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 6 inches. Pages, 322. Lines on a page, 15. Mode of writing, Nasta'liq. Condition, injured. Appearance, old.

Subject : Theology and Religion.

Author : Not known.

Exten : Complete.

This Manuscript is in a highly damaged condition and a few pages are wanting both in the beginning and the end to make it complete. It is divided into various (* كتاب) chapters and each kitab is sub-divided into (* فصل) clauses. Each subject in each kitab is elaborately discussed. The main attempt of the work is to give a comprehensive idea of Religion and theology of Islam.

Beginning :

النص الظاہر و لکني يتمم و يصلي و لايجب عليه قضاء ہذالصلوۃ في اصح الوجہين و اذا اخبر بنجاسة الماء اعتمد قول المخبر اذاكان ممن تقبل روايته و بيّن سبب النجاسة اوكان فمن يعلم انه لا يجازف الخ *

End :

فصل الابن الواحد ينفرق المال و الما ...... متصاعدا كذالك و للبنت الواحدة اا صف و للبنتين مصاعد الثلثان و لواجتمع *

Date of transcription and the name of scribe not mentioned.

No. 297. * ميزان

MEEZAN.

Substance, paper. Size, 8½ × 6¼ inches. Pages, 31. Lines on a page, 7. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Etymology.
Author : Not known.
Extent : Incomplete.

This is a welknown text book of Arabic grammar for beginners. The name of the scribe is (محمود كبير عرف بوعلى *) Mahmood Kabeer known sa Bu ali. Date of transcription not known.

Beginning :

الحمد لله رب العالمين و العاقبة للمتقين والصلوۃ والسلام علي رسوله سيدنا محمد واله و صحبه اجمعين اعلم اسعدك الله في الدارين ان ...... كلما علي اربعة انواع ماضي و مضارع و امر و نهي *

End :

مفعلة	مفعلتان	مفاعل
مفعال	مفعالان	مفاعيل

تمت تمام شد كارمن نظام شد كاتب الحروف فقير حقير محمود كبير عرف بوعلي *

No. 297 (a). * كتاب اوزان

KITAB-E-AWZAN.

Substance, paper. Size, 8½ × 6 inches. Pages, 33. Lines on a page, 11. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Syntax.

Author : Not known.

Extent : Incomplete.

A short treatise on Arabic grammar for beginners. **Not dated scribe** not known.

Beginning :

الحمد لله رب العالمين والعاقبة للمتقين و الصلوة و السلام علي رسوله محمد و اله و اصحابه اجمعين بدانكه ارزقك الله تعالي في الدارين كه جمله افعال متصرفه از روے تركيب حروف اصلي بردو گونه است ثلاثي و رباعي اما ثلاثي آن باشد كه در ماضي او سه حرف اصلي باشد الخ *

End :

باب دويم بروزن افعنلال اي بزيادة الهمزة قبل الفاء والنون بين العين و اللام و اليا بعد اللام چنانچه الاسلنقاء برخفاخفتن تصريفه اسلنقي يسلنقي اسلنقاء فهو مسلنقي *

No. 297. كتاب زبده *

KITAB-E-ZUBDAH.

Substance, paper. Size, 8½ × 6 inches. Pages, 10. Lines on a page, 13. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Grammar.

Author : Zahir b. Mohammed b. Masūd-al-'alavi

زهير ابن محمود ابن مسعود العلوی *

Extent : Complete.

A tract on Arabic accidence, not dated, scribe not mentioned.

Beginning :

الحمدلله الموصوف با التصريف المنعوت با التخفيف الذي انعامه علي العباد و الصلوة علي رسوله محمدن المضاعف قدره علي الانبياء الامجاد وعلي آله و اصحابه الذين هم غير مهموز سجايا هم الي يوم التناد الخ *

End :

يا اول مدغم باشد چنانكه رب بكر و مسي سقر و اين مواضع ادغام ممتنع است و در بعضے از كلمات مضاعف قلب آمده است

چون نقض الباري و در بعضے حذف آمده است چون طلت و مست
بر خلاف قیاس و ہرجا کہ دوتا ....
حذف کنند برائے تخفیف *

No. 297 (c). ہدایۃ الصرف *

HIDAYAT-AL-SARF.

Substance, paper. Size, 8¼ × 6 inches. Pages, 73. Lines on a page 13. Mode of writing, Naskh and Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Grammar.

Author : Moulana 'Abdul Ali Bahrul 'Ulum.

Extent : Complete.

A detailed discussion of Arabic etymology and accidence.

No. 297 (d). * دستور المبتدي

DASTUR-AL-MUBTADI.

Substance, paper. Size, 8¼ × 6 inches. Pages, 87. Lines on a page 13. Mode of writing, Naskh. Condition, badly injured. Appearance, old.

Subject : Etymology.

Author : Safi bin Nasir.

Extent : Complete.

A short treatise on Arabic Etymology. This work was written by the author for his son Shaikh Abul Makarim Ismail when he completed the first primer " Panj Ganj " (پنج گنج *)

Name of the scribe and the date of transcription not known.

Beginning :

الحمد لله الذي يصرف الاحوال و يخفف الاثقال و يكشف العلل
و يصلح العمل الصلوة والسلام علي رسوله محمد الذي اسس قواعد الدين
و ابنية الاسلام و علي آله و اصحابه الدين *

End :

بدانکہ قرانین بہر جنسے از اجناس مذکور بسیار است اما
درین مختصر زیاده نتوانستم نوشت اما عقل ... دست بغیر
خلاف قیاس گفتہ شود چون اب لوذ .... واو حذف کرد ند
یا را حکم آخرداند *

No. 298. الفيہ ابن مالک *

ALFIYYAH.

Substance, paper. Size, 8½ × 5½ inches. Pages, 200. Lines on a page 5. Mode of writing, Nasta'liq. Condition, injured. Appearance, old.

Subject ; Arabic syntax.

Author : Mohammed bin Kalik al Jayyani al Undulusi.

محمد بن مالك الجيانى الاندلسى *

Extent : Complete.

The most popular and welknown text book on Arabic grammer written in verse.

Name of the scribe is not mentioned.

Beginning :

قال محمد ہو ابن مالک
احمد رب الله خير مالک *

مصليا علي الرسول المصطفى
و آلہ المستكملين الشرفا *

واستعين الله فى الفيہ
مقاصد النحو بها محويہ *

End :

فاحمد الله مصليا علي
محمد خير نبي ارسلا *

و الہ العز الكرام البرر
و آلہ المنتخبين الخيرہ *

رفع الفراغ من نسخہ يوم الاربعا الرابع من رمضان سنہ ست و ثمانين و الف من الهجرة النبويہ علي صاحبها افضل الصلوة و ا ...... التسليمات *

No. 298 (a). شرح الخلاصہ الالفيہ *

SHARHUL KHULASAT-AL-ALFIYYAH.

Substance, paper. Size, 8½ × 5½ inches. Pages, 284. Lines on a page, 21. Mode of writing, fair. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : 'Allama Bahāuddin Abdulla bin Abdur Rahman bin 'Aqeel
علامہ بہا الدین عبداللہ بن عبدالرحمن بن عقیل رحمتہ اللہ علیہ *

This is a commentary on Alfiyyah by Bahauddin Abdullah bin Abdur Rahman bin 'Aqeel. It is a well known text book of Arabic grammar. This was transcribed by one Abdul Qadir ibn Sahjali ibn Ahamed Sahjali al Fahili, who finished the work on 13th Zulqa'dah in the year 1082 A.H.

At the bottom of the last page there is a seal which reads thus
صبغۃ اللہ ابن محمد حنیف *

Beginning :

الحمد لله رب العالمين والصلوة والسلام على أشرف الانام سيدنا محمد و آله و صحبه اجمعين *

الكلام و مايتالف منه *

الكلام المصطلح عليه عند النحويين عبارة عن اللفظ المفيد فايدة يحسن السكوت عليها و اللفظ جنس يشتمل الكلام و الكلمة و الكلم و يشتمل المهمل كدين الخ *

End :

الحمدلله على تمام هذالكتاب بمنه وكرمه و توفيقه وا ‥ الفراغ من نساخته يوم الاربعا ثالث عشر يوما مضين من شهر ذي القعدة المبارك الذي هو من شهور العرب سنة اثنين و ثمانين بعد الالف من الهجرة النبوة على صاحبها افضل الصلوة والسلام بخط المسكين الضعيف عبدالقادر ابن سهجلي ابن احمد بن سهجلي القايلي غفرالله زلتهم واسكنهم بحبو ‥‥ الخلد آمين *

No. 299. درة الفاخرة *

DURRAT-AL-FAKHIRAH.

Substance, paper. Size, 8 × 6 inches. Pages, 36. Lines on a page 3. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Theology.

Author : Ghazzali. حجۃ الاسلام امام غزالی *

Extent : Complete.

A treatise with notes on the fate of souls after death, and the day of judgment by Abu Hamid Mohammed bin Muhamed al-Ghazzali

(d. A.H. 505). A few pages are wanting in the beginning. This work was published with a French translation by Lucien Gauntier, Geneve, 1878, and printed in Cairo, A.H. 1303.

In the end of this treatise there are some notes written in an unknown language which I do not know.

Beginning :

أعلم ان ...... ينحصر في ثلاثة اقسام ...... والا ستحالة
والجواب .... مالا يتصور في العقل عدمه والمستحيل
مالا يتصور في العقل وجوده و ...... ان ما يصح في العقل وجوده و
عدمه و يجب علي كل مكلف شرعا ان يعرف مايجب في حق مولانا
جل و عزو ما يستحيل و ما يجوز الخ *

End :

و صلي الله و سلم علي سيدنا محمد عددما ذكره الذاكرون و غفل
عن ذكره الغافلون والحمد لله رب العالمين تمت الكتاب درة الفاخره
آمين *

No. 300 شرح ملا جامي *

SHARH-E-MULLA JAMI.

Substance, paper. Size, 8⅞ × 7½ inches. Pages, 316. Lines on a page, 19. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : Mulla Jami. ملا نورالدين عبدالرحمن الجامي *

Extent : Complete.

The most popular and famous text-book in Arabic syntax, generally known as Sharh-e-Mulla Jami, with marginal notes. Its first name is الفوائد الضيائيه * Three copies of the same have been described under D. Nos. 95–96 and 97 Volume, Part 11, Arabic. Another copy of Sharh-e-Mulla Jami also has been described under D. No. 254 Volume III, Part II, Arabic. A few pages in the beginning are wanting.

Name of the scribe and the date of transcription not known.

Beginning :

التركيب لا بازاء المعني فان قلت قد وضع بعض الا لفاظ بازاء بعض
آخر فكيف يصدق عليه انه وضع لمعني قلت المعني يتعلق به

القصد و هواعم من ان يكون لفظا او غيره فان قلت قد وضع بعض
الكلمات المنفرد قلنا هذه الالفاظ و ان كانت بالقياس الي معاينها
مركبة لكنها بالقياس الي الفاظها الموضوعة بازاءها مفردة *

End :

اللّهم اجعل خاتم امورنا خيرا لا يلحقو بنا من تبعة شرورنا
خميرا وجعل توفات نقايصنا خفيفة كانت او ثقيبة في مواقف
الندامة منقلبة بالف آداب عبدتيك علي نهج الاستقامة ، وصل علي
من كلمة شفاعته في محو ارقام الصلوة كافية استقام عن مضرة الجهالات
شافية وعلي آله واصحابه وعلي من تبعهم من زمرة احبابه قد استراح
كذامن الانتماض لنقل هذ الشرح من السواد الي البياض العبد الفقير
عبدالرحمٰن الجامي وفقه اللّه سبحانه .... عبودية للاعراض عن
مطالبة الاعواض ...... عراض ، ضحوة السبت الحادي عشر من رمضان
المنتظم ...... في سلك شهور سنة ....

No. 301. شرح المختصر *

SHARH-AL-MUKHTASAR.

Substance, paper. Size, $8\frac{1}{2} \times 6$ inches. Pages, 86. Lines on a page 21. Mode of writing, Nasta'liq. Condition, good. Appearance, old.

Subject : Arabic Etymology.

Author : Mas'ud bin Omer-al-Qadhi-al-Taftazani

مسعود بن عمر القاضى التفتزانى *

Extent : Complete.

A commentary on al-Mukhtasar of 'Afeef-al-ddin Abdul Wahhab-al-Zanjani, the famous authority on Arabic grammar, written by Taftazani with marginal notes and inter linears. Date of transcription and name of the scribe not known.

Beginning :

ان اروي زهر يخرج فى رياض الكلام من الاكمام و ابهي ......
البيان و اسنان الاقلام حمداللّه سبحانه تعالے علي تواتر نعمائه
الزاهرة و ترادف آلائه المتوا فرة المتظاهرة ثم الصلوة علي نبيه محمدن
المبعوث من اشرق جراثيم الانام و علي آله و اصحابه ائمة الاعلام و
ازمة الاسلام و بعد فيقول العبد الفقير الي اللّه الغني مسعود بن عمر و
القاضي التفتازاني بيض اللّه غرة احواله *

End :

و هذا في الثلاثي المجرد الذي لا تاء فيه و اما غيره فالنوع منه كالمرة بلا فرق اللفظ والفارق القراين الغار جية تقول رحمة واحدة لمرة واحدة للمرة و حسنة او قبيحة او غير هما للنوع و كذالك البواقي تم الكتاب بعون الله الملك الوهاب *

No. 301 (a). * رسالہ نامعلوم الاسم

RISALAH-E-NAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 6 inches. Pages, 15. Lines on a page 21. Mode of writing, fair. Condition, slightly injured. Appearanace, old.

Subject : On sexual science.

Extent : Complete.

Author : Not known.

This deals with the fundamental principles of sexual science, just like koksaster by koka pandit.

Date of transcription and the name of the scribe not known.

Beginning :

فصل في لغة النكاح بواء و حتام و حشاء و حاء و لغب و خمت و زمت و مخت و خسج و ضرب ضرابا و نقم و كام *

End :

فا علم ذالك و متي اتي الماء منه و منها في وقت واحد كان ذالك هو الغاية في حصول اللذة و تكميل المحبة والتعطف و اذا اختلط اختلاطا قريبا كانت المودة علي قدر ذالك *

No. 301 (b). * رسالہ نامعلوم الاسم

RISALAH-E-NAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 6 inches. Pages, 8. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Philology.

Extent : Complete.

Author : Not known.

A small treatise on philology is recorded, and in continuity of this work a text of difficult words and their meanings is given over four pages.

Beginning :

رب يسر يا كريم قال ابوالقاسم الحكيم رحمة الله عليه اعلم ان الانصاب في كلام العرب اثنان و عشرون وجها الالف الاصل و الف الوصل و الف الفصل و الف القطع و الف الضمير الخ *

End :

و ياء الاشباع مثل عليهم و اليهم في قراءة ابن كثير و ياء الاضافة مثل غلامي و ياء النسبة مثل قرشي و عربي و ياء التصغير مثل رويدة و نويرة و ياء الجمع مثل مسلمين و مومنين و ياء التثنية مثل رجلين و الله اعلم بالصواب *

تمت الكتاب و تم الثواب من الرحمن العزيز الوهاب *

No. 301 (c). الفيه ابن مالك

ALFIYYAH IBN-E-MALIK.

Substance, paper. Size, 8½ × 6 inches. Pages, 351. Lines on a page 4. Mode of writing, fair. Condition, slightly injured. Appearance, old.

Subject : Arabic syntax.

Author : Mohammed bin Malik-al-Jayyani.

محمد بن مالك الجياني الاندلسي *

Extent : Complete.

The same as described under D. No. 298 with critical notes and annotations.

Date of transcription and the name of the scribe not known. The owner of this book is Qadhi Mohammed Kabeer.

No. 301 (d). رسالة نامعلوم الاسم *

RISALAH-E-NAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 6 inches. Pages, 8. Lines on a page 5. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Moral advise.

Author : Not known.

Extent : Complete.

A small treatise written in Arabic verse dealing with advise and instructions for youngsters.

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله العلي الباري

المومن المهيمن الجبار *

ثم الصلوة و السلام التامي

علي النبي سيد الانام *

بعد فقال عبده الموفق

منتخب والده الموفق *

يا طالب العلم رفيع الداءب

تعلم العلم بذي الا داب. *

End :

و اصبر علي الذلة و الصغار

فا طلب ولو بالصين و البقار *

فجد و كن مجتهدا اعمارا

و ارض بالجهل و عش خمارا *

و صلي الله علي سيدنا محمد و آله و اصحابه اجمعين *

تم النظم *

No. 301 (e). تمرين الطلاب فی صناعة الاعراب شرح الالفيه

TAMRIN-AL-TULLAB FI SANA'AT-AL-IRAB SHARH-AL-ALFIYYAH.

Substance, paper. Size, $8\frac{1}{2} \times 6$ inches. Pages, 269. Lines on a page 25. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic syntax.

Author : Khalid bin-allah-al-Azhari. خالد بن الله الازهری

Extent : Complete.

A commentary on the Alfiyyah of Mohammed bin Malik, the most famous and popular text book in Arabic syntax. It differs from other commentaries, in this, the author elaborately discusses word by word.

On the fly leaf there are five seals out of which four are in rectangular size, two of them are on the top of the page and the other two are just in the centre and the bottom. A round seal may be observed in the centre of the page, out of which three are readable. The two rectangular seals at the top of the page and a round seal contains the name

خادم شرع ناظم دين نذير مير قاضی محمود کبير *

Name of the scribe not mentioned.

Beginning :

يقول الفقير الى غفور رب الغني خالد بن الله الازهري عامله بلطف العفي الحمد لله الذي رفع قدر من اعراب بالشهادتين و نصب الدليل علي وجود ذاته و خفض قدر من لم يجزم بواحدانية ولم يعترف بقدم صفاته والصلوة والسلام علي سيدنا محمد الذي ضم شعب الدين و جاءه الفتح المبين و كسر جيش الكافرين و اسكن الرعب في قلوب المنافقين بركاته و علي آله و اصحابه و ازواجه و ذرياته صلوة و سلاما دايمين عدد حركات كل لفظ و سكناته الخ *

End :

و هذا آخر ما اردنا جمعه في هذا المختصر والحمد لله علي اتمامه و من اعجب ما وقع لي اني حين فرغت من تسويده تامرن ذالك اذا اذن الموذن لصلوة الظهر فرجعت ان يكون مقبولا عند الله تعالي وها علي من اعراض الحاسدين عنه لي حال حيرتي نيتلقونه بالقبول *

تمت الكتاب بعون الملك الوهاب شفاعة محمد صلي الله عليه و سلم في هجرة ثلثه عشر ومائيتن بعد الف من النبوة في شهر آخر الصفر من احدي و عشرين في وقت الضحي في مكان سيد عبدالقادر *

تم

No. 301 (f). شواهد الالفية *

SHAWĀHID-AL-ALFIYYAH.

Substance, paper. Size, 8½ × 6 inches. Paegs, 114. Lines on a page. 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

This is an extract from Alfiyyah, the most popular book in Arabic syntax. The Author explains his illustration by taking verses from the text.

The name of the Author or the sources of information recorded in this work is not mentioned.

The name of the scribe is Shaikh Sultan bin Faqir Ahmed.

On the fly leaf there are three seals which read thus

خادم شرع قاضي محمود كبير *

Beginning :

اما الرموزالتي في اوايل اشعار الشواهد فاختر عها المصنف وهي طقهع عند اتفاق الاربعة و هم الناظم و ابن ام قاسم و ابن هشام و ابن عقيل الخ *

End :

والفك في قوله تعالى وا غضض من صوتك والخطاب فيه لبعيد الداعي و نمير بضم النون في نفيس غيلان و كان الرجل اذا قيل له ممن انت فقال نميري كما تري اذا نسبة *

تمت شواهد الالفية جامعة للدلالة المريبة و اللغة الغريبة العلية بعون الله ذي الجود والعطية بيد الفقير حقير عاجز شيخ سلطان بن فقير احمد لبي عالم غفرالله ذنوبه و طول عمره في وقت العصر من يوم الجمعة خلت اربعة من ذالحجة تمت بعون الله الوهاب *

No. 301 (g). كشف النقاب عن نزهة الطلاب *

KASHF-AL-NIQĀB‘AN NUZHAT-AL-TULLĀB.

Substance, paper. Size, 8¼ × 6 inches. Pages, 74. Lines on a page 15. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic syntax.
Author : Not known.
Extent : Complete.

This is a commentary on "Nuzhat-al-Tullab" a text book of Arabic grammar written in verses. The author has elaboratly discussed by taking verses from the original text. At the end of the work a name Abdul Azeez is mentioned. It is doubtful to state that it is the name of the author or the scribe.

Date of transcription is not known.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد واله و صحبه و ازواجه و ذرياته اجمعين و بعد فلما كان كتاب نزهة الطلاب في نظم قواعد الاعراب لبعض الفضلاء المحققين والادباء المدققين رحمة الله تعالى الخ *

End :

القطر غيث ساكب والقطر صغير ذايب والقطر عود جالب من عدن في المركب هذا تمام شرح ما نظم من قدماء من ادنا العلما ممثلث

القطرب هداية لانجب رجاء عفو الرب مما جيز من زنب عبدالعزيز
المغرب مصليا مسلما على رسولة الكريم والال والاصحاب ملاح ......
تمت *

No. 301 (h). * قصيدة في ابنية الافعال

QASIDATUN FI ABNIYATIL AF'ĀL.

Substance, paper. Size, 8¼ × 6 inches. Pages, 25. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic Etymology.

Author : Badruddin Mohammed.

بدرالدين محمد بن جمال الدين ابى عبدالله محمد بن مالك الطائى *

Extent : Complete.

This is a poem (* قصيدة) on Etymology by Jamaluddin abi Abdullah Mohammed bin Malik al-tai. His son Badruddin Mohammed has written explanatory notes on the text.

In continuity there are four pages attached to this work, out of which two pages contain matter about philology and the other two about grammar and tradition.

Beginning :

قال الشيخ الامام الاوحد وحيد عصرو فريد دهر اوحد الفصحا
و قدوة البلغا بدرالدين محمد بن الامام العلامة جمال الدين ابي عبدالله
محمد بن مالك الطائي رحمة الله عليه هذه اوراق تشتمل على قصيدة
والدي رحمة الله في ابنية الافعال وما يتصل بها و على ذكر ما يحتاج
اليه من الامثلة و ايضاح ما اشتبهم و تفسير الغرايب الخ *

End :

و يضاع اسم الالة على مفعل بالضم والاتباع كاالمدق والمسعط
والمكحلة والمدهن والمتصل والمنتحل والمخرضة بنيت على ذالك
لانها اسماء لتلك الاشياء و ان لم يعمل بها *
تمت *

No. 301 (i). * كتاب التثليث

KITAB-AL-TASLITH.

Ssubstance, paper Size, 8¼ × 6 inches. Pages, 9. Lines on a page, 21. Mode of writing, fair. Apperance, old.

Subject : Philology.

Author : Abu 'Ali Qutrub bin Ahmed-al- Nahwi

ابو على قطرب بن احمد النحوي *

Extent : Incomplete.

A small treatise on philology by Abu Ali Qutrub bin Ahmed-al-Nahwi. In this work the author has collected several words and illustrated the various forms of these words.

Beginning :

بسم الله الرحمن الرحيم - قال ابوعلي قطرب بن احمد النحوي
هذا كتاب المثليث وهوانك تري الاسم في الكلام واحدا وهو علي ثلثة
اوجه يتصرف بها علي معان شتي و ابينها و اميزها ايعف عليها من
يرغب فيها ويهتدي اليها *

End :

اما مرة و تارة و كرة و نزلة و طورة و دفعة فانها بمعني واحدة وهذه
تثني و تجمع و كلها منصوبة علي الخ *

No. 302. * كتاب في النحو

KITABUN FI-AL-NAHW.

Substance, paper. Size, 8 × 6 inches. Pages, 325. Lines on a page, 15. Mode of writing, fair. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

A commentary on the text book written in Arabic grammar. **This** is an incomplete work both in the beginning and at the end, and the last few folios are damaged with water, yet they are readable.

Date of transcription and the name of the scribe not known.

Beginning :

وللوضع اي القصد يخرج غير المقصود كا المقصود كا المصادر
من النائم و الجملة المقصود لغيرها كصلة الموصور و اعلم ان صورتا
كيف الكلام ستة اسمان فعل و اسم فعل و اسمان فعل و ثلثة اسماء فعل
و اربعة اسماء جملة القسم وجوابه او الشرط و جوابه *

End :

باب الوقف هو قطع النطق عند اخراج اللفظ يوقف علي الاسم
المنون المرفوع و المجرور با السكون اي يحذف الحركة و التنوين

من غير بدال نحوجاء زيد و مررت بزيد باسكان آخرها و بوقف
علي المنون المنصوب با بدال التنوين سنه الفا نحو رايت زيدا
اذا ليس في الوقف علي الاسم المنون هذ اللغة المشهور من ثلاث لغات
والثانية الوقف عليه مطلقا *

No. 303. كتاب في الصرف

KITABUN FI-AL-SARF.

Substance, paper. Size, 8 × 6 inches. Pages, 22. Lines on a page, 15. Mode of writing, fair. Condition, badly injured. Appearance, old.

Subject : Etymology.
Author : Not known.
Extent : Incomplete.

This is an incomplete work. A few pages both in the beginning and the end are wanting. The folios in the beginning of the manuscripts are stuck with one another and it is impossible to separate them.

Date of transcription and the name of the scribe not known.

Beginning :

المدة اذا ضوعف اجتمعت فيه ثلاثة احرف
و الحرف المضاعف للتكثير المماثلة .... كبر لوجه
كبيه و هذا هو الاصل .... حرفا عما ....

End :

هنا هو المظيم المنزلة عند الله و ... العزيز المهين و من يهن الله
فماله من مكرم و من اكرمه الله فماله من مهين ثم اتبع ذالك
بالدعاء و الثنا علي آله و اصحابه و اتباعه صلي الله عليه و سلم و عليهم
اجمعين مكافات .... و انعام من الاحسان *

No. 304. منهاج العابدين *

MINHAJUL 'ABIDIN.

Substance, paper. Size, 9½ × 6½ inches. Pages, 196. Lines on a page 23. Mode of writing, good. Condition, much injured. Appearance, old.

Subject : Sufism.

Author : Abu Hamid Muhammed bin Muhamed-al-Ghazzali
ابو حامد محمد بن محمد الغزالي *

Extent : Complete.

A guide to devout life by Alghazzali, a great philosopher and theologian, who died in A.H. 505.

This book is written on sufism and in this the author has elaborately discussed the fundamentals of Sufism, it is divided into seven chapters (عقبة) each dealing with a special subject. The name of each subject is as follows :—

(١) الاول عقبة العلم *
(٢) الثانية عقبة التوبة *
(٣) الثالثة عقبة العوايق *
(٤) الرابعة عقبة العوارض *
(٥) الخامسة عقبة البواعث *
(٦) السادسة عقبة القوادح *
(٧) السابعة عقبة الحمد و الشكر *

Though this is a complete work, in the end, some folios in the beginning are wanting, so as the original name of the work and the name of the author cannot be found out. It may be presumed that the name of this work may be (منهاج العابدين *) of Al Ghazzali.

Name of the scribe and the date of transcription not known.

Beginning :

من مباديها الي مقاصد .... و سبيل صعب كثرة العقبات شديد المشقات بعيد .... وات عليهة الافات كثيرة ...... و الموانع خفية المها .... المقاطع فزيرة الا شباع و الا تباع عزيزة الاعداء و القطاع و هكذا يجب ان يكون لانها طريق الجنة الخ *

End :

فهذا ما اردنا ان نذكره في شرح كيفية سلوك طريق الاخرة و لقد و نبذا المقصود و الحمد لله الذي بنعمة تتم الصالحات و صلي الله علي خير مولود دعا الي افضل معبود محمدن النبي و اله و سلم تسليما كثيرا و حسبنا الله و نعم الوكيل نعم المولي و نعم النصير تم الكتاب بعون الله الملك الجليل العظيم *

No. 305. مجموع السعيد الرشيد الحميد *

MAJMU'AH-AL-SA'ID-AL-RASHEED AL-HAMEED.

Substance, paper, size, 11¼ × 7½ inches. Pages, 34. Lines on a page, 23. Mode of writing, excellent. Condition, good. Appearance, old.

Subject : Ethics.
Author : Warram bin Abi Farrash (ورام بن ابى فراش *).
Extent : Complete.

A very good book in theology of the sufis (سلوك) written in a beautiful handwriting, by Varram bin abi Farrash. On the fly leaf a date is mentioned, but it cannot be clearly said that this is the date of birth of the author or the date of his demise or the date on which he commenced to write this work.

In the end a name جعفر حسين ابن قدم حسين الحسينى النبكشى الاصل وقند هارى * and a date سنه ۱۲٦۸ هجرى * are mentioned. It may be presumed that جعفر حسين is the scribe of this work and he would have completed it on the above mentioned date.

Beginning :

صلوة الله عليه و اله ما ...... الله اولياء الا على السخا و حسن الخلق و عن جابر قيل يا رسول الله خلقان يحبها الله عزوجل و خلقان يبغضهما الله عزوجل فاما اللذان يبغضهما فسوء الخلق *

End :

و ليس بتقوي الله طول عبادة و لكنها التقوي مجانبة السية تم الكتاب بعون الله الملك الوهاب قد فرغت من تحرير هذا الكتاب يوم الاربعاء تاسع من شهر شوال المكرم سنة مائتان و ستون و ثامن بعد الالف من الهجرة النبوية عليه واله الالف الثنا و التحية و انا العبد الاقل المحتاج الي رحمة ربه الغني السيد جعفر حسين ابن المرحوم المغفور السيد قدم حسين الحسيني النبكشي الاصل و قند هاري المسكن غفر الله ذنوبهما و ستر الله عيوبهما سنه ۱۲٦۸ هجري * بمحمد و اله العباد *

No. 306. رسالة ابواب السعادة في اسباب الشهادة *

RISĀLATUABWĀB-AL-SA'ĀDAH FI ASBAB-AL-SHĀHĀDAH.

Substance, paper. Size, 8 × 6 inches. Pages, 7. Lines on a page, 22. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Theology.
Author : Abdur Rahman Suyūti (عبد الرحمان سيوطى)

A treatise entitled ابواب السعادة فى اسباب الشهادة by Jalāluddin Suyūti, the most prolific Egyptian writer in Arabic literature, born on 1st Rajab 849 (October 3, 1445) in Cairo and died on 18th Jumādah 1, 911 (October 17, 1505) at Qāhirah (Cairo).

It is observed that he wrote 561 works in various branches of literature such as commentary, Jurisprudence, Tradition, Arabic syntax Rhetoric and oratory, etc., but it concludes numerous short works in addition to substantial works.

In this treatise Suyūti has showed the dignity of a martyr and the kinds of martyrs. He illustrates the various forms of martyrs from the sayings of the holy Prophet.

Date of transcription as given at the last page is 29th Muharram 1209 A.H. The scribe is not known.

Beginning :

بسم الله الرحمن الرحيم و به نستعين الحمد الله الذي فتح ابواب السعادة لمن شاء من عباده و فتح ابواب الشهادة لمن اختصه و اصطفاه بالسعادة والصلوة والسلام علي سيدنا محمد ذي الخصائص التي يحصيها حافظ باعداده و علي آله و صحبه وانصاره و اجناده و بعد فقد اوردت ان انتبع الاحاديث الواردة في اسباب الشهادة و من حكم النبي عليه السلام بانه شهيد اوله اجر شهيد الخ *

End :

و اخرج احمد والحاكم من حديث سهل بن حنيف عن النبي صلي الله عليه واله وسلم قال من سال الله الشهادة بصدق بلغه الله تعالي منازل الشهداء وان مات علي فراشه خاتمة اخرج المروزي في كتاب العيدين بسنده عن محمد بن عباد المخز و مي قال لا يتشهد مومن حتي يكتب اسمه عشية غرفة فيمن يتشهد والله اعلم واحكم و قدتم بعون الله وحسن توفيقه نقل هذالرسالة الجليلة ظهر يوم الثلاثا من شهر محرم الحرام يوم تاريخه ٢٩ سنه ١٢٠٩ ع وصلي الله علي سيدنا محمد واله و صحبه وسلم تسليما *

No. 306 (a). * الفتوح الرباني

ALFUTUH-AL-RABBANI.

Substance, paper. Size, 8 × 6 inches. Pages, 16. Lines on a page 23. Mode of writing, fair. Condition, fair. Appearance, old.

Subject : Commentary.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

This is a short commentary by Abdullah bin Abdul Bari. In the period of composition he took the help of many commentators. The most important of which is Tafsir-e-Jalalain. Moreover quotations of various traditions and the names of some famous commentator such as Imam Baidhavi, Imam Razi, etc., are given.

Name of the scribe is Mohamed Husain. Dated 1297, A.H.

Beginning :

بسم الله الرحمن الرحيم و بك العون يا كريم الحمدلله الذي علمنا الكتاب والهمنا الصواب و الصلوة والسلام علي سيدنا محمد افضل من اتي الحكمة و فصل الخطاب وعلي آله و اصحابه الذين با يمتهم اقتدينا و علي علماء امته الذين في تحقيق العلوم بهم اقتدينا و علي مشا يخنا الذين في تجرع الغصص اياهم اقتفينا الخ *

End :

قال سيدنا السيد العلامة فخر الاسلام المجهد شيخ مشايخنا عبدالله ابن عبد الباري الاهدل تغمده الله برحمته واسكنه بحبوة جنته بمنه و كرمه آمين و صلي الله علي سيدنا محمد واله و صحبه وسلم نقلت من خط من قال نقلت من خط المولف رحمة الله *

No. 306 (b). الشذرات المتسقة في اعراب يدالله ملا لاتغيضها نفقة *

ALSHADHRAT-AL-MUTTASIQAH.

Substance, paper. Size, 8 × 6 inches. Pages, 11. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Tradition.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

In this treatise the author has discussed the various readings of the verb (لا تغيضها *) in the tradition (يدالله ملا لا تغيضها نفقة *) and has given his final judgment.

Dated 1297, A.H. scribe Mohammed bin Husain.

Beginning :

بسم الله الرحمن الرحيم الحمد لله الذي اعربت شوونه الجمة عن وحدانية واعلمت بخصوص حمدانيته و اشهد ان لااله الا الله ولا الدلنا سواه و ان لا محمد لجميع العالم بالمدد الا اياه والصلوة والسلام علي سيدنا محمد واله و صحبه و من والاه *

End :

فلا يحتاج معه حينئذ الي شي مما مر والله اعلم فانه يقع للحافظ في الفتح كثير من هذ الاسلوب فيذ كر في الحديث طرق مسلم و روايته والحمد لله علي كل حال و صلي الله على سيدنا محمد و اله و صحبه وسلم يقول راقم هذه الحروف الفقير الي الله الرحيم الروف قد فرغت من زبرهذه الرسالة المجموعة والعالة المصوغة ظهر يوم الاثنين ثاني عشر شهر جمادي الاخر سنه ١٢٩٧ ع *

No. 306 (o) تفسير يريدالله بكم اليسر ولا يريد بكم السعر *

TAFISR-E-YURIDULLAH BIKUM-AL-YUSR.

Substance, paper. Size, 8 × 6¾ inches. Pages, 4. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearacne, not so old.

Subject : Commentary.
Author : Abdullah bin Abdul Bari.
Extent : Complete.

This is a commentary on a verse of the holy Qur'an يريد الله بكم اليسر ولا يريد بكم العسر . In this treatise the author has elaborately discussed and given the reply to a question which was placed before him by sombody regarding the verse mentioned above.

Name of the scribe is Mohammed bin Husain. Date of transcription is not mentioned.

Beginning :

و كان نقلنا علي خط مولفها العلامة البحر الفهامة ذي المهنج الاعدل شيخ ومشايخنا السيد الاجل عبدالله بن عبدالباري الاهدل كما اخبرني بذالك شيخنا الوالد الماجد فسح الله في مدته وانا الفقير الي الله محمد بن حسين بن محمد السبعي الانصاري الخزرجي السعدي عفي عنه *

End :

قال سيدي و شيخ مشايخي العلامة المحقق والفهامة المدقق النور لساري عبدالله بن عبدالباري نورالله مضجعه و ضريحه و اسكنه الله في الجنة اعلي بحبوحة بمنه و كرمه آمين راقم الحروف الحقير الفقير المعترف بالذنب والتقصير الملتجي الي عفوربه العزيز الباري محمد بن محسن الانصاري عفي الله عنه آمين *

No. 306 (d). رسالة في الحمد والثناء *

RISALATUN FI-AL-HAMDE WA-AL-THANA.

Substance, paper. Size, 8 × 6¼ inches. Pages, 4. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Hamd (Praise of God).

Author : Abdulla bin Abdull Bari.

Extent : Complete.

This is another treatise by Abdullah bin Abdul Bari, in which the thor has discussed grammatically and syntaxly about the word (الحمد) and given the wide meaning of it.

The name of the scribe is Mohammed bin Husain. Date of transcription is not mentioned.

No. 306 (e) استفتا مع جواب *

ISTIFTA M'A JAWAB.

Substance, paper. Size, 8 × 6¼ inches. Pages, 10. Lines on a page, 21. Language, Arabic. Mode of writing, fair. Condition, good. Appearance, not old.

Subject : Jurisprudence.

Author : Abdulla bin Abdul Bari.

Extent : Complete.

Another treatise by Abdullah bin Abdul Bari. In this work the author has solved some religious questions in the light of the Quran and Hadith (حديث) and given the answer for each question according to Islamic law.

Beginning :

بسم الله الرحمن الرحيم و به نستعين و سئل ايضا بل الله ثراه وجعل
الجنة مسكنه و مثواه عن هذه الحادثة التي حدثت بجهة حراز وهي
خلط البن بحصا صغار يشبه البن و ربما صبغوه بصبغ يشبه اون البن
و يجلبونه بالسوق و يسعونه فيكون قد غش المسلمين وخدعهم فحق عليه
و عيد حديث غشنا فليس منا الخ *

End :

و هذه عجالة و وصابة نهيها لاخطا ولا اصابة والحمد لله رب العالمين
انتهي جواب السيد العلامة عبدالله بن عبدالباري الاهدل ... رحمه الله
تعالى و بل ثراه بشآبيب الرحمة والرضوان آمين *

No. 306 (f) * نقطة الخال في بيان اقسام الحال

NUQTATUL KHAL FI BAYANI AQSAMI-AL-HAL.

Substance, paper. Size, 8 × 6¼ inches. Pages, 5. Lines on a page, 21. Mode of writing, good. Arabic Naskh. Condition, good. Appearance, not too old.

Subject : Rhetoric.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

The author has discussed in this short note the various kinds of الحال* grammatically giving the quotations of Quranic verses here and there.

Scribe, Md. bin Husain. Not dated.

Beginning :

لشيخ مشايخنا العالم العلامة والبحر الفهامة فخر الاسلام خاتمة
المحققين الاعلام السيد عبدالله بن عبدالباري الاهدل رحمةالله تعالى
قال رضي الله عنه و نفعنا به بسم الله الرحمن الرحيم الحمد لله و كفي
وسلام على عباده الذين اصطفي هذه الفاظ يسيرة وضعتها بعد تقديم
الخيرة في بيان اقسام الحال الخ *

End :

و من ثم خاصته انتهي وارجوالله ان تكون الفائدة قد حصلت
بهذه الرسالة والعقدة قد انحلت برسم هذه الاسالة و من راي شعثالها
فليسدها المذنب وما يزل بالصواب والله اعلم و صلي الله علي سيدنا
محمد واله و صحبه وسلم بقلم العبد الحقير الفقير الجاني ابي خليل محمد
بن حسين الانصاري الخزرجي السعدي اليماني عفي عنه *

No. 306 (g) * حل الارتاج شرح متحيرة المنهاج

HAL-AL-IRTAJ.

Substance, paper. Size, 8 × 6¼ inches. Pages, 16. Lines on a page, 18. Mode of writing, Nasta'liq. Condition, good. Appearance, not too old.

Subject : Menstruation.

Author : Mohammed bin Muhsin-al-Ansari.

Extent : Complete.

This is a small treatise compiled by Mohammed bin Muhsin-al-Ansari. In this the author has elaborately discussed about menstruation and its period.

Beginning :

بسم الله الرحمن الرحيم الحمد لله رب العالمين و صلي الله علي سيدنا محمد و اله و صحبه اجمعين و التابعين لهم باحسان الي يوم الدين و بعد فيقول اقل الخليقة محمد بن محسن السبعي الانصاري الخزرجي لازال لطف الله عليه سار هذا توضيح نافع انشاء الله تعالے في احكام المتحدرة والنفساء الخ *

End :

و باالله التوفيق و بيده ازمة التحقيق و هو حسبنا و نعم الوكيل ولا حول ولا قوة الا باالله العلے العظيم و احسن دعوانا ان الحمد لله رب العالمين و صلي الله علي سيدنا محمد واله و صحبه وسلم و كان بفراغ نقلها غشاء ليلة السبت خامس عشررجب سنه ۱۳۱۲ هجري *

Date of transcription is 15th Rajab 1312 A.H. Scribe Abu Khaleel Mohammed bin Husan al Ansari al Khazraji.

ابو خليل محمد بن حسن الصاری الخزرجی *

No. 306 (h) رسالة في الاقتداء *

RISALATUN FI-AL-IQTIDA.

Substance, paper. Size, 8 × 6¼ inches. Pages, 4. Lines on a page, 21. Mode of writing, good. Condition, good. Appearance, not too old.

Subject, Islamic Law.

Extent, Complete.

Autnor, Yahya bin Mohammed Mukarram. يحيى بن محمد مكرم *

It is a short treatise written by Yahya bin Mobammed bin Mukarrm. In this thc auther has dicussed about the word (الاقتداء *) and some other religious problems which were placed before him for solution and each question was solved by him satisfactareily

Beginning :

سوال ماقولكم رضي الله عنكم في قول الا صحاب بعدم صحبت القدوة بالمقتدي حال الاقتداء وقد ثبت انه صلي الله عليه وسلم اقتدي بابي بكر رضي الله عنه في مدة صلوته با الناس الخ *

End :

نقلت الجواب من خط سيدي الشيخ العلامة مفتي الاسلام الفقيه يحيي بن محمد مكرم رحمة الله تعالے و نفعنا ...... في الدارين بجاه سيد الثقلين كاتبه لنفسه الحقير محمد بن حسين عفے عنه *

No. 306 (i) * متن وسيلة الطلب

MATNU WASILAT-AL-TALAB.

Substance, paper. Size, 8 × 6 inches. Pages, 5. Lines on a page 25. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Jurisprudence.

Author : Not known.

Extent : Incomplete.

Briefly discusses about (اصول *) fundamentals and the five (ارکان *) pillers of Islam.

Date of transcription and the scribe not known.

Beginning :

الحمد لله وحده والصلوة والسلام علي من لا نبي بعده اما بعد فهذا مختصر في الفقه مما لا يسع المكلف جهل من الاحكام سميته وسيلة الطلب والله الموفق *

End :

فصل و من اراد الاحرام اغتسل او توضاء لبس ازارا و رداء وصلي ركعتين و قال اللهم اني اريد الحج فيسره لي و تقبله مني ثم بهي دبر صلاته ناوما الحج و يتق الرفث والفسوق والجدال و قتل الصيد والتطيب وستر الراس والوجه و حلق الشعر و قص الظفر و لبس المخيط والخفين والمصبوغ بماله طيب و اكثر التلبية رافعا *

No. 306 (j) * مجموعة چهل احاديث

MAJMU'AH-E-CHEHAL AHADITH.

Substance, paper. Size, 8 × 6 inches. Pages, 16. Lines on a page, 22. Mode of writing, fair. Condition, good. Apperance, not too old.

Subject : Tradition.

Author : Zainul 'abidin bin Muhsin. * زين العابدين بن محسن

Extent : Complete.

A collection of (چهل احاديث *) forty traditions with marginal notes here and there.

Date of transcription and the name of the scribe is not mentioned.

Beginning :

الحديث الاول عن الحبر بن عباس رضي الله تعالے عنهما ان رسول الله صلي الله عليه و آله وسلم قال احب الاعمال الي الله تعالے بعد الفرائض ادخال السرور علي المسلم رواه الطبراني الخ *

End :

قال العراقي ذكره صاحب الفردوس من حديث علي رضي الله عنه و لم يسنده ولده في سنده انتهي اردت نقله من الاحياء مع التخريج و فيها احاديث من هذالباب و قد تقدمت للمولف فذا تركتها انتهي زين العابدين محسن عفي الله عنه والله اعلم *

No. 307 * التعقبات علي الموضوعات

AL-TA-'QQUBAT 'ALAL MAUDHU'AT.

Substance, paper, Size, 7½ × 5 inches. Pages, 116. Line on a page, 21. Mode of writing, fair. Condition, good. Apperance, not too old.

Subject : Tradition.

Author : Imam Hafiz Jalaluddin Suyuty. * امام حافظ جلال الدين سيوطي

Extent : Complete.

This book has been critically written by Imam Hafiz Jalaluddin Suyuti on the work الموضوعات collected by Imam Abul farj bin Jauzi. In this work the author has elaborately discussed about the narrators of tradition and its kinds.

Dated 1267 A.H. Scribe, Mohammed bin Husain. (* محمد بن حسين

Beginning :

الحمد لله والصلوة والسلام علي رسول الله و بعد فان كتاب الموضوعات جمع الامام ابو الفرج بن الجوزي قدنبه الحفاظ قديما وحديثا علي ان فيه شاهدا كثير و احاديث ليست بموضوعة الخ *

End :

و لله الحمد علي كل حال و نعمة و حسبنا الله نعم الوكيل و لا حول ولا قوة الا بالله العلي العظيم و صلي الله علي رسوله و نبيه النبي الكريم و الحمد لله رب العالمين تمت التعقبات في عصر يوم الاحد زبراً في شهر شوال سنة الف و مائتين وستة و سبعين من الهجرة النبوية علي يد الحقير الله محمد بن حسين *

No. 307 a * الصاق عوار الهوس

AL-SAQU 'AWARUL HAWAS.

Substance, paper. Size, 7½ × 5¼ inches. Pages, 14. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Tradition.

Author : Zainul Abindin (زين العابدين *).

Extent : Complete.

This is a short treatise compiled by one Zainul Abidin. In this work the author discusses about some traditions which create some doubts that they were not uttered by the prophet himself. Such as the famous and wellknown Hadith. للسائل حق و ان جاء على فرس * The begger has right and due (in wealth) even if he comes on horse back. In the same way there are some more traditions also mentioned which create doubt about their narrators. These points are elaborately discussed in this work.

Date of transcription and the name of the scribe not mentioned.

Beginning :

الحمد لله كفي , سلام علي عباده الذين اصطفي و رضي الله عن
الصاحبة والتابعين والعلماء الراسخين والحفاظ المحدثين و الفقهاء الحنفاء
و من حذى حذوهم من أرباب الصدق *

End :

و اما ابن الجوزي فلم يعرف هذا الشان و قد ذكرالذهبي في ترجمته
في التذكرة حطائه في مصنفاته الي آخر ما قال و قدحان ان يكبح
جواد القلم و ينهي الكلام بهذا الدعاء و يختم ربنا لا تزغ قلوبنا بعد
اذ هديتنا و هب لنا من لدنك رحمته انك انت الوهاب *

No. 307 (b) القول المسموع في الفرق بين الكوع و لكرسوع *

ALQAWL-AL-MASMŪ'FIL FARQEI BAINAL KŪ' WAL KURSU'

Substance, paper. Size, 7½ × 5½ inches. Pages, 2. Lines on a page, 21. Mode of writing, fair. Appearance, not too old.

Subject : Philology.

Author : Syed Mohamed Murthuza Zubaidi.

Extent : Complete.

A short treatise by Syed Mohamed Murthuza Zubaidi, the commentator of the famous Arabic dictionary Alqamus-al-Muheet. He was asked by a scholar to explain the difference between (الكوع *) and (الكرسوع *) regarding. these two words the author has elaborately discussed in this work and given various quotations from authoritative dictionaries and the other books of famous scholars.

Scribe, Mohammed Murthudha Husain. Dated 1190 A.H.

سيد محمد مرتضي زبيدي *

Beginning :

بسم الله الرحمن الرحيم و به نستعين الحمد لله الفاتح لمن شاء من عباده ابواب المعارف المانح بدرر اللطائف و غرر الظرائف في اصداف العوارف والصلوة والسلام علي سيدنا محمد الذي جلا بنوره ظلم الكثائف وعلي آله و اصحابه اسود النذايف و مدور الطوايف *

End :

و من اراد الزيادة فعليه شرحي علي القاموس المسمي بتاج العروس و كتبه الفقير محمد مرتضي الحسيني غفرله في ربيع الاول سنة تسعين و مائة و الف حامدا الله عزوجل و مصليا و مسلما و مستغفر ه

No. 307 (e) * عقود الجمان في بيان شعب الايمان *

'UQŪDUL JIMAN FI BAYANI SHA'B-AL-IMAN.

Substance, paper. Size, 7½ × 5½ inches. Pages, 2. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not too old

Subject : Theology.

Author : Muhamed Murthudha Husaini. محمد مرتضى حسينى *

Extent : Complete.

A short and very useful treatise about faith (ايمان *) and its branches. The author of this work was asked by a saint to collect them in a place and it was done by him. There are different opinions learned doctors of law and religion about the branches of (ايمان *) and they are divided by the author in to three (اصول *) and each (اصول *) is subdivided in to two. قسم *

Scribe, the author himself. Dated, 1179 A.H.

Beginning :

بسم الله الرحمن الرحيم الحمد لله ولي الفضل والاحسان المان علينا بنعمة الايمان والصلوة والسلام الاتمان الاكملان علي سيدنا و مولانا محمد سيد ولد عدنان و علي آله اولي العرفان و اصحابه و احبابه الخلان و علي ورثة اسراره من الاخوان و علي التابعين لهم باحسان *

End :

فرغ منها مؤلفها الفقير محمد مرتضي الحسيني غفرالله ذنوبه و ستر عيوبه في سادس محرم سنة تسع و ثمانين و مائة و الف بالمؤيدية بمصر حامدا الله و مصليا و مسلما و مستغفرا و الحمد لله الذي

بنعمته تتم الصالحات و صلي الله علي سيدنا محمد و آله و صحبه و سلم تسليما كثيرا دائما ابدا الي يوم الدين *

No. 307 (d) الاحاديث المتواترة *

AL-AHADITH-AL-MUTAWATIRAH.

Substance, paper. Size, 7½ × 5½ inches. Pages, 4 Lines on a page 21. Mode of writing, fair. Condition, good. Apperance, old.

Subject : Tradition.
Author : Not known.
Extent : Complete.

A collection of Hadith on various subjects, composed most probably by Mohamed Murthudha Husain.

Name of the scribe and date of transcription not known.

Beginning :

حديث حنين الجذع لرسول الله سيدنا محمد صلي الله تعالى عليه و علي آله و صحبه و بارك و سلم رواه من الصحابة عشرة رضي الله تعالى عنهم و اخرجه الشيخان والدارمي والترمذي والبيهقي رحمهم الله تعالى و هكذا *

End :

و اتمه بالحديث الحادي والسبعين من كذب علي متعمدا فليتبوء مقعده من النار وعد من رواته مائة من الصحابة رضي الله عنهم اجمعين و صلي الله علي سيدنا محمد و آله و صحبه وسلم *

No. 307 (e) بلغة الغريب في مصطلح آثار الحبيب *

BALAGHATUL GHARIB FI MUSTALIHI ATHARIL HABEEB.

Substance, paper. Size, 7½ × 5½ inches. Pages, 9. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Tradition.
Author : Syed Muhammed Murthudha Zubaidi.
Extent : Complete.

A short treatise composed by Syed Muhammed Murthudha Zubaidi about the technicalities of traditions such as مشهور – حسن – متواتر – احاد غريب * In the same way some more idioms have been collected and discussed by the author in this work.

Dated, 1163 A.H. Scribe Muhammed bin Husain bin Muhsin-al-Ansari.

محمد بن حسين بن محسن الانصارى *

Beginning :

بسم الله الرحمن الرحيم الحمد لله علي نعم تسلسل اتصا لها في كل حين و تواترت ترادف افاضتها علي كل احاد بلا حصر و تعيين والصلوة و السلام علي سيدنا و مولانا خاتم النبين وسيدالمرسلين وقائد الغرالمحجلين و علي آله الاكرمين و صحابته المبجلين و علي التابعين لهم باحسان الي يوم الدين *

End :

الفه المولف في شهر رجب سنه ۱۱۶۳ الهجريته تمت علي يد العبد الضعيف عبده و من عبده بن امته محمد بن حسين بن محسن الانصاري غفرالله لهما امين صلي الله علي سيدنا محمد و آله و صحبه و سلم تسليما كثيرا والحمد لله رب العالمين اولا و آخرا *

تبصرة اولي البصائر والالباب في الكلام علي حديث الدنيا جيفته و طلابها كلاب*

No. 307 f)

TABSIRATU ŪLIL BASAIR-E-WAL ALBAB.

Substance, paper. Size, 7½ × 5½ inches. Pages, 16. Lines on a page 21. Mode of writing, good. Condition, good. Appearance, not too old.

Subject : Theology.

Author : Zainul Aabidin. زين العابدين *

Extent : Complete.

A very useful work about theology by Zainul 'abideen. In this treatise the author has collected various traditions and verses of the Holi Quran to illustrate that the world is profane and ugly. The author states that simple worldly affairs are of very little use and one should be above all the petty things bearing in mind that he is born for noble actions. Dated, 1163 A.D. Scribe Muhammed bin Husain bin Muhsin-al-Ansari. محمد بن حسين بن محسن الانصاري *

Beginning :

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة والسلام الاتمان الاكملان علي رسوله الامين و علي آله الطيبين الطاهرين نبص لقرآن المبين و رضي الله عن الصحابته اجمعين *

End :

فان هذه الاحاديث ومايشا كلها راجعته الي اعتبار مذموم غير مرضي كما عرفته و حديث نعمت الدنيا لمن تزود منها الاخرة متي يرضي

ربه و حديث لا تسبوا الدنيا فنعمت المطية هي الخ لانها و ماضاها
باعتبار خصا لها المحمودة المرضية كما علمته ايضا وآلي هذا انتهي
ماجري به القلم والله سبحانه و تعالى اعلم و احكم وصلي الله علي سيدنا
محمد و آله و صحبه وسلم تسليما كثيرا الي يوم الدين *

No. 307 (g) * تحرير المقال فى دفع الاحتمال

TAHRIR-AL-MAQAL FI DAF'IL IHTIMAL.

Substance, paper. Size, 7½ × 5½ inches. Pages, 5. Lines 23 on a page. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Tradition.

Author : Zainul 'Abideen bin Miuhsin-Al-Ansari.

زين العابدين بن محسن الانصارى *

Extent : Complete.

A small treatise composed by Zainul ' Abideen about traditions. The author says that he saw a book entitled نيل المنى فى تقصير الصلوة بمنى * written by one of the narrators of Hadith (* حديث) regarding the prayer in Mina (* منى) There is prolonged discussions between learned men of Hadith as to whether the prayer should be performed in (* منى) or not. In this proposition the author has elaborately discussed and given the opinions of various narrators of Hadith.

Not dated. Scribe, probably the author would have written this.

Beginning :

بسم الله الرحمن الرحيم يا مالك يوم اياك نعبد واياك نستعين
و نصلي و نسلم علي نبيك و رسولك محمد الامين و علي آله البررة
الميامين , اصحابه الراشدين و من تبعهم با حسان الي يوم الدين الخ *

End :

والحمد لله الذي بنعمته تتم الصالحات ولا حول ولا قوة الا با الله
العلي العظيم و صلي الله علي سيدنا محمد و اله و صحبه والتابعين لهم
با حسان الي يوم الدين آمين آمين آمين *

No. 307 (h) * زهر الربى فى تحقيق بعض مسائل الربوا

ZAHARUR RIBA FI TAHQIQI BA'DHI MASAIL-AL-RIBA.

Substance, paper. Size, 7½ × 5½ inches. Pages, 15. Lines on a page, 23. Mode of writing, fair. Codnition, good. Appearance, not too old.

Subject : Theology.

Author : Zainul ' Abindin. (زين العابدين *)

Extent : Complete.

A very good treatise written about "Interest" (سود *) There is a a question among the learned men, whether the money can be lent and barrowed on interest. Some people say that both the ways are admissible when it necessitates to do so. But the author has elaborately discussed this matter and quoted various verses of the holy Quran and traditions to prove that neither money can be lent nor barrowed on in interest both the ways are improper.

Dated 1296 A.H. Scribe Abul Khair Ahmed bin Othmarin
ابو الخير احمد بن عثمان

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله رب العالمين والصلوة والسلام على نبينا محمد الامين
القائل من يرد الله به خيرا يفقهه في الدين وعلى آله الطيبين الطاهرين
واصحابه اجمعين *

End :

فكان الفراغ من نقله على يد اضعف العباد الملتجي الى غفور ربه
العلي ابو الخير احمد بن عثمان بن علي غفر الله ذنوبه وستر عيوبه
الخفي والجلي لعله ثاني عشر ذي القعدة الحرام ليلة الاحد عام الف
ومائتين وستة وتسعين . كان المنقول عنه بخط الاخي محمد بن محسن
الانصاري ابن اخي المولف *

No. 307 (i) * التفكيك

AT-TAFKEEK.

Substance, paper. Size, 7½ × 5½ inches. Pages, 6. Lines on a page, 19. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject, Theology.

Author, Zainul Abidin. * زين العابدين

Extent : Complete.

The same matter as described under No. 307 (g), only the name is different. Not dated. Name of the scribe is not mentioned. In the end a name Mohammed Yehya is visible, probably this book has been compared by him with the original.

Beginning :

بسم اللہ الرحمن الرحیم الحمد للہ و کفي و سلام علي عبادہ الذین اصطفي و بعد فیقول العبد الفقیر اسیر التقصیر الوالي المستکین زین العابدین الي قدر طلعت علي الرسالۃ المسماۃ بنیل المني في تقصیر الصلوۃ بمني التي رقشها الحبر اللوذعي و حبرها البحر الالمعي مولانا ذو المکارم ابو علي محمد بن هاشم فالفیتها درۃ فریدۃ في بابها الخ *

End :

فعلیک باختیار ما هو الحق المقبول لدي الاعلام و خلص نفسک من و صمۃ الملام و انقذها من حیرۃ الاوهام و استضي بمصباح هذا الظلام و علیک مني السلام *

مقابلہ شد *

محمد یحي عفي عنہ *

No 107 (j) نیل المني في تقصیر الصلوۃ بمني *

NAIL-AL-MUNA FI TAQSEER-AL-SALATIBIMINA.

Substance, paper. Size, 7½ × 5½ inches. Pages, 6. Lines on a page 23. Mode of writing, fair. Condition, good. Appearance, not old.

Subject : Theology.

Author : Abu Ali Muhamed bin Hashim. ابو علی محمد بن هاشم *

Extent : Complete.

A short treatise by Abu ali Muhammed bin Hashim regarding the diminution of prayer in "Mina" منی * "Muzdalifah" مزدلفہ and "Arafat" عرفات for the people of the holy city Macca during the pilgrimage. The same matter has been described above.

Date of transcription and the scribe not known.

Beginning :

بسم اللہ الرحمن الرحیم الحمد للہ تعالی احمدہ حمدا کثیرا والصلوۃ والسلام علي من ارسلہ بالحق بشیرا و نذیرا و علي آلہ المطهرین تطهیرا و اصحابہ المبشرین تبشیرا اما بعد فیقول العبد العاشم ابو علي محمد بن هاشم عفي اللہ لہ و اصلح عملہ انہ قد تمني مني بعض الاحبۃ الصادق المحبۃ عن قصر الصلوۃ لاهل مکۃ في الحج بمني و مزدلفہ و عرفات الخ *

End :

و في سنده علي بن زيد بن حذعا و مع ان اصل البحث مني علي تسليم ان المسافة بين مكة و مذ لاقصر فيها وهي من محال الخلاف نقله الزرقاني عن الحافظ و قال الزرقاني و زغم ترك البيان اكتفاء بما بينه بمكة و ممنوع و سنده ان الاصل عدم الاكتفاء في الاحكام لاسيما مع اختلاف المحل انتهي فعلي من يري الاتمام ان ياتي ببيان صحيح من قوله عليه السلام فهذا آخر الكلام و الحمد لله علي البدء والختام محمد تم الخ *

No. 307 (k) مدالظلال في تحقيق حكم الهلال *

MADDUZILAL FI TAHQIQI HUKMIL HILAL.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 12. Lines on a page 18. Mode of writing, good. Condition, first page is slightly damaged. Appearance not old.

Subject : Judicial.

Author : Zainul Abidin * زين العابدين

Extent : Complete.

A short treatise about the appearance of the new moon in the last month of Ramzan. There is a long discussion between learned people about the confirmation of the appearance of new moon in a cloudy weather.

To illustrate this there are many hadiths or traditions have been quoted in support of the principles.

Name of the scribe and date of transcription not known.

Beginning :

الحمد لله كفي و سلام علي عباده الذين اصطفي و رضي الله عن الائمة الحنفاء والمحققين من المحدثين والفقهاء اما بعد اين رساله ايست در جواب سوال متعلق بحكم رويت الهلال موسوم بمد الظلال في تحقيق حكم الهلال باعث گرديد مرا بر تحرير آن مشفقي مكرمي معظمي محترمي مولوي اعظم حسين زاده الله زين و صانه *

End :

اؤر ظاہر ہے کہ متاخرین فقہ میں ارباب شروح و حواشي نے روايت حسن بن زياد کو تقويت اسکو قابل عمل اؤر اس زمانے میں فتوے

کے واسطے متعین قرار دیا پس یہ بھي از قبیل تصحیح صریح کے
ہوا اور وہ تصحیح التزامي ارباب متون پر مفید ہے *
کما عرفت واللہ اعلم و علمہ اتم و احکم *

No. 307 (1) الشذور المتسقہ في حکم الاصطیاد با لبندقہ *

AL-SHUZOORUL MUTTASIQAH FI HUKMI LISTIYĀDI BIL BUNDUQAH.

Substance, paper. Size, 7½ × 5½ inches. Pages, 8. Lines on a page, 10. Mode of writing, fair. Condition, good. Apperance, old.

Subject : Judicial.

Author : Zainul Abidin. (زین العابدین *)

Extent : Complete.

A short treatise regarding the hunting of wild animals and birds with iron gun.

There is a question whether if the bullet is discharged against animal or bird saying the word بسم اللہ * and some of them fell down and died. They will become حلال In this matter the author has elaborately discussed and quoted various tradition and different principles of jurisprudence.

Name of the scribe and date of transcription not known.

Beginning :

بسم اللہ الرحمن الرحیم *

الحمد للہ و کفي و سلام علی عبادہ الذین اصطفی اما بعد چون
درینولا استفتائے دربارۂ اصطیاد جانوران بہ بندوق آہني از بزرگے
رسیدہ و سوال مذکور مشتمل و محتوي بر چند مسئلہ بودہ است و خالي
از دقت نیست لہذا بنابر توضیح جواب سایل و تبئین مراد و ایراد
دلایل از تطویل چارہ ندیدہ چنان مستحسن نمود کہ پیش از جواب
سوال سایل اول کلام ائمہ اعلام و مذہب فقہاے انام و حکم اصطیاد
بہ بندقہ حدید مفصلا مذکور کردہ شود *

End :

و در فتاوي ابراہیم شاہي و فتاوي قاضي خان آوردہ و لورمي الي
صید و سمي ناصاب غیرہ حل لان التسمیتہ ہنا علي آلالتہ وہي ام

تبدل اهـ و هذا ما اوردناه في الجواب والله اعلم بالصواب و اليه المرجع و المآب *

تمت المقابلة
بحضرة المولف *

No. 307 (m) * كشف الالتباس عن اثر ابن عباس *

KASHFUL ILTIBAS 'AN ATHARI IBNE ABBAS.

Substance, paper. Size, 0½×5½ inches. Pages, 1 . Lines, on a page 13. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Theology.

Author : Zainul Abidin.

Extent : Complete.

In this treatise (in Urdu) a fatwa * فتوى is given by Abul Hasanāt Moulvi Abdul Hai Lakhanavi about the existence of Ādam, Nuh, Abraham, Jesus Christ and a last prophet, just like our Ādam, Nuh, Abraham, Jesus Christ and a * خاتم النبيين in every part of the earth.

To illustrate this an Athar * اثر from Ibn-e-Abbas has been quoted which reads thus :—

قال ابن عباس في كل ارض آدم كآدمكم و نوح كنوحكم و ابراهيم و عيسي كعيسى و نبي كنبيكم *

But the author elaborately discusses his argument, condemning the treatise about the existence of various prophets in the other parts of the earth.

Dated 8th Zilhajja 1296 A.H. scribe not clear.

عبد .. بن محمد نور خان *

Beginning :

بسم الرحمن الرحيم *

يا مالك يوم الدين اياك نعبدوا و اياك نستعين و نصلي ونسلم علي نبيك محمد خاتم النبيين و امام المرسلين الذي ارسلته الي كافة الخلق والانس والجن و جعلته رحمة للعالمين ونذير الكافرين و بشير المومنين و علي آله و اصحابه الغر الميامين الذين و فقو الحمل علم الدين ينفقون عنه تحريف الغالين و انتحال المبطلين و تاويل الجهلين *

End :

اؤر تفسير نيشاپوري ميں بعد اثبات وجود ہفت طبقہ زمين
کے مذکور ہے والدعوة شاملة لجمعها انتهي هذا ماجري به القلم
و الله بالصواب اعلم حسب فرمايش حضرت مولف از اصل رسالہ
حضرت ايشان نقل نموده شد عبد .. .... خان بن محمد نور خان
٨ ذوالحجہ سنہ ١٢٩٦ هـ *

In the last some two more pages are recorded in Arabic by Zainul Abedin, the author of the above treatise.

No. 307 (n) * السوال مع الجواب فى الهلال

ASSAWĀLU MA'ALJAWĀBI FIL HILĀL.

Substance, paper. Size, 7½ × 5½ inches. Pages, 7. Lines on a page, 15. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Judicial.

Author : Zainul Abideen * زين العابدين

Extent : Complete.

In this treatise (in Persian) the author replies to a fatwa * فتوى relating to the commencement of the Ramzan fast and regarding the appearance of the new moon at various different and distinct places on various dates. Such as Bhopal, Shah Jahan Abād and Delhi, etc. The author explains various reasons quoting many traditions, etc., in a most suitable manner.

In the last folio of the record there are some seals of various learned persons. But only five of them are in readable condition. The learned persons have also confirmed the correctness of the reply of fatwa given by the author.

Name of the scribe and date of transcription not known.

Beginning :

ماقولكم رحمكم الله *

مثلا در بلده بهوپال ساكنين آنجا بروز سہ شنبہ سي ام شعبان
ہلال رمضان را ديدند و از روز چهارشنبہ روزه داشتند پس بحساب
ساكنين بهوپال روز پنجشنبہ سي ام رمضان و روز آدينہ عيداست
و از دہلي شاہجہان آباد و ہوشنگ آباد بشهادت معتبره كه براى

شرعاً اعتماد توان ساخت بسائنین بهوپال خبر رسید که هلال رمضان
بروز دوشنبه بست و نهم شعبان دیده ایم و از روز سه شنبه روزه
داشته ایم الخ*

End :

بقول راقم الجواب هداه الله الى الصواب و جنبه موجبات
العقاب کتبت هذالجواب بعد مراجعة الکتب المعتبرة والنظر
فيها با وقات مکررة و با لله التوافيق و بيده ازمة التحقيق المصيب
العبد المذيب *

الحقير المستکين زين العابدين *

No. 307 (o) * السوال في دار الحرب و دار الاسلام

ASSAWALU FI DARIL HARBI WA DARIL ISLAM.

Substance, paper. Size, 7½ × 5½ inches. Pages, 1. Lines, 15 in a page. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Judicial.

Author : Zainul Abideen * زين العابدين

Extent : Complete.

In this treatise (in Urdu) also the author replies to a fatwa * فتوی relating to the Darul Harb * دارالحرب and Darul Islam * دارالاسلام such as Hyderabad and Bhopal. There is a question whether in these two states of Muslim Nawabs, qisās * قصاص the law of retaliation and * حدود penal laws will be issued. The author has critically discussed this matter and given the reply of the fatwa in a most suitable manner.

There is another fatwa attached to this, which has been written in Persian and its reply also is given very satisfactorily.

In the last folio four seals are visible by various qadhis to confirm the correctness of the fatwa.

Date of transcription and the scribe not known.

Beginning :

اہل علم سے استفسار ہے کہ ریاست حکام اہل اسلام مثل
محروسہ بھوپال و حیدرآباد وغیرہ دارالاسلام ہے یا دارالحرب اور
اجرائے قصاص و حدود ایسی ریاست میں ممکن و جایز ہے یا نہیں
بحوالہ روایات فقہیہ ارشاد ہووے فقط واحاصل ان ہولاء السفہاء قد
صلوافی کلامہم الی حدا لاستخفاف والنقص و صریح الکفر کما علمت و

انوافي كلامهم من الفاظ الاتحاد والتحغير والتصغير مايبكي عليه الس .
فانا لله و انا اليه راجعون في يوم القيام و الله اعلم و علمه اتم و احـ .
المجيب العبد المنيب زين العابدين *
قاضي حال بهوپال *

No. 308. * كف الطعام

KAFFUT TA'AM.

Substance, paper. Size, 7½ × 5½ inches. Pages, 22. Lines on a page, 24. Mode of writing, fair. Condition, little injured. Appearance, old.

Subject: Jurisprudence and Islamic law.
Authorr : Ibni-i-Ziyad-al-wadhahi. * ابن زياد الوداحى
Extent: Complete.

A treatise on jurisprudence and Islamic law by Ibn-e-Ziyad-al-Wadhahi. In this work the author has elaborately discussed generally about the use of water from the well and specially of those wells which are found in the two holy cities of Macca and Madeena.

Dated 14th Sbahan 1267 A.H. Scribe Hasan Omar Rafie.
حسن عمر رافع

Beginning :

الحمد لله الذي انزل من السماء ماء ليحي به البلاد وسوي .....
الفقرا والاغنيا والملوك الشداد و اخرج به من ..... الارض زرعاً
نباتاً رزقا للعباد *

End :

هذا اخرا لموجود من هذه النسخة في الام والله اعلم تم كف
الطعام والحمد لله اولاً , آخرا و ظاهرا و باطنا و علي كل حال و كان الفرا
نهار الجمعة المبارك لعله رابع عشر من شهر شعبان الكريم سنه سبع
و ستين و مائتين و الف بقلم احقر العباد و احوجهم الي ربه يوم
المعاد حسن عمر رافع عفا الله ولوالديه و لجميع المسلمين آمين

No. 308 (a). * اللوامع الاحمديه

AL-LAWAMI-AL-AHMADIYYAH.

Substance, paper. Size, 7½ × 5½ inches. Pages, 35. Lines on a page, 23. Mode of writing, Shikasta. Condition, good. Appearance, old.

Snbject: Biography.

Author, Moulana Shaik Abdul Wahab Ibn-e-Barkat-al-Shāfa

مولانا شیخ عبدالوهاب ابن برکات شافعی *

Extent : Incomplete.

A treatise relating the life history of Prophet Muhammed (peace be upon him) and his birth. The author says that he wrote first the biography of Prophet in verses than on the request of his friend Moulana Syed Omer bin Syed Ahmed bin Aqeel commented on the same, but only 35 pages of this work are available and the remaining pages are not to be found.

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم — و به نعتصم مما يصم يقول اسير ذنبه راجي عفور به طالب الالهام من الملك العلام اللايد با الاعتاب الحمديته المتوسل بالابواب الا حمديه — الحمد لله الذي ابرز الحقيقته و تجلي عليها لصفته الا حديته الخ *

End :

و كان آخرهم في خلافه عثمان رضي الله عنه و حمدت تلك الليلته ايضا نار الفرس التي كانوا يعبدونها ولم تحمد قبل ذالك بالفي عام بل كانت توقد و تضرم *

No. 308 (b). مجموعه فتاوي *

MAJMU'AH-E-FATAWA.

Substance, paper. Size, 7½ × 5½ inches. Pages, 2. Lines on a page, 10. Mode of writing, fair. Condition, worm eaten. Appearance, old.

Subject: Judicial.

Author: Muhamed bin Abdullah B'ali.

محمد بن عبدالله با علی *

Extent: Complete.

A collection of various fatawa فتاوی asked by different people and their replies given by different learned people in a most suitable manner.

At the end of each Fātwa* فتوی different names are given, so it cannot be said definitely, whether they are the names of scribes or the names of Fatwa writers.

Date of transcription not known.

Beginning :

الحمد لله رب العالمين و صلي الله علي سيدنا محمد و اله و صحبه وسلم اصلح الله ايمته الدين و اشاد بهم اركان الاسلام والمسلمين آمين و كتب ذالك مع كثرة الاشتغال و ضعف الحال و تشتت البال الفقير الي الله تعالے محمد بن عبدالله باعلي ابن العفيف علي الله عنهم امين و صلي الله علي سيدنا محمد و اله و صحبه و سلم تم ذالك و بالله التوفيق *

No. 308 (c) * مسئلة في الجمع

MAS'ALATUN FILJAM'I.

Substance, paper. Size, 7½ 5½ inches. Pages, 52. Lines, on a page, 23. Mode of writing, fair Condition, good. Appearance, old.

Subject: traditions.

Author: Imaduddin Yahya bin-al Hussain.

عماد الدين يحى بن الحسين *

Extent: complete.

In this treatise two traditions have been mentioned about the timings of daily prayers which seems to conflict with each other.

The author has critically discussed the matter and solved the question in a most suitable manner.

Date of transcription 1144 A.H. Scribe Mohamed bin Ishaq (محمد بن اسحق *)

Beginning :

بسم الله الرحمن الرحيم قال السائل و قفنا الله تعالے واياه الي خير و في كتاب الصلوة في الاوقات في الحديث الذي فيه انه جبريل عليه السلام برسول الله صلي الله عليه و اله وسلم في اوقات الصلوة ثم قال عليه السلام مابين هذين الوقتين وقت ظاهره ان التوقيت واجب ثم قال عليه السلام من بعد وافضل الاوقات اولها و ان احرب فلا باس فهل التوقيت عنده عليه السلام واجب ام غير واجب كمايروي ان جمع التقديم والتاخير رخصه لغير عذر *

End :

و هذه مسئلة الجمع بين الصلواتين والله تعالے الموفق لارب غيره والحمد لله رب العالمين انتهي من جوابات سيدي عماد الدين

يحيى بن الحسين بن امير المومنين المويد با الله رب العالمين رحمته الله
تعالے كان انفراغ من ز .... صح الاحد لعله ٢٠ شهر شوال سنه ١١٤٤ع

...... مه الولي العظيم والسيد الجليل الكريم محمد بن اسحق
بن امير المومنين ...... رب العالمين رضوان عليهم اجمعين وصلي الله
علي سيدنا محمد و اله *

No. 308 (d) * كتاب العصمته عن الضلال

KITABUL 'ISMATI 'ANIDHALAL.

Substance, paper. Size, 7½ 5½ inches. Pages, 30. Lines on a page, 23. Mode of writing fair, Condition, good. Appearance, old.

Subject: Rhetoric (Kalam).

Author: not decipherable.

Extent: Complete.

This is a commentary on a text-book written in red ink about Ilmi-Kalam (علم كلام *) The text begins with this chapter (باب التواحيد *) Some marginal notes also are given here and there. In the end a name is written in shikista letters, which is not clear, only half name is readab.e. It cannot be said definitely whether it is a name of the scribe or commentator.

Dated 1144 A.H. Scribe not known.

Beginning :

حامدا من ادهشت عقول النظار ايات جماله واجهشت عيون
لسطار اذ صد ها عن درك هويته الحجاب حاله ' واصلي واسلم علي
المخصوص با نفس المواهب محمد و آله ' و بعد فهذه حل من اصول
الخلاف في العقائد اليها اكثر التفاصيل عائد حرر ها بريه من التقيد
بالعصبيته الخ *

End :

هذا ما اردنا جمعه من اصول العقائد و امافروعها تفاصيلها فمستوفاه
في البسايط التي الفها ائمته علماء الكلام و في ما ذكرناه و فاءه بالمهم
و تمام والحمد لله ولي الحمد والا نعام ولاجول ولاقوة الا بالله العلي العظيم
و صلي الله علي سيدنا محمد و اله الطيبيين وسلم تسليما كثيرا مباركا
فيه آمين *

No. 308. (e) اتهاف النديم للمحب شيخ عبدالكريم *

ITHAF-AL-NADEEM LIL MUHIBBI SHAIKH ABDEL KAREEM.

Substance, paper. Size, 7½ × 5½ inches. Tages, 12. Lines, on a page 27. Mode of writing, fair, Condition, a little injured.

Subject, Sufism.

Author : not known.

Eextent : Complete.

A most instructive sufistice work styled

اتحاف النديم للمحب شيخ عبد الكريم *

In this treatise the author has discussed about various propositions of Sufism quoting verses from the holy Quran and traditions (حديث *) here and there. The names of several famous shaiks and religious persons and their opinions in each (مسئلة *) have been mentioned. In the end the name يحيى بن محمد جلال‌الدين السيوطي * is mentioned—not dated.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله و نشكر
فان وفقنا لشكره الموجب للمزيد و ان ارشد نا لنهج اهل التقي والهدي
و اخرجنا من ظلمات الشك والردا و صلي الله وسلم تابع اهل الشرك
والبدع و جميع العدا محمد الذي من انا الاقامته والغدا و علي اله و
صحبه و تابع نهجه ما صبح بداوصوت ... ي لعين *

End :

فاذا اردت معرفة ذالك فا نظرالي بيت الدايره فتجد فوق
المقدم مرقوم هكذا ١٠ بالا سود و تحته مرقوم هكذا ١١ بالا حمر
و في بيت منزلة الشرطين فوقه مرقوم هكذا ٢ بالا سود و تحته مرقوم
هكذا ٣ بالا حمر يعني آخر برج الحوت عشر درجته في المقدم
اول الحمل احدي عشر درج في المقدم و آخر الخمر درجتين
في الشرطين و اول الثور ثلث، في الشرطين و هكذا الي تمام المنازل
المرقومات في الدايرة لكل برج منزلتين و ثلث علي التقريب والله
اعلم *

No. 308 (f). فتح رب اللطيف شرح مقدمة التصريف *

FATHU RABBIL LATEEF SHARHU MUQADDA-MAT-AL-TASRIF.

Substance, paper. Size, 7½ × 5½ inches. Pages, 18. Lines on a page, 26 M... of writing, fair, Condition, good. Appearance, old.

Author. Abdur Rahaman Ibn-i-Sulaiman Zubaidi.

عبدالرحمن ابن سليمان زبيدى *

Extent Complete.

A commentary on Muqaddmat-al-Tasrif with some marginal no... here and there. The commentator has collected good materials fr... various notes to make it very useful.

Date of transcription not known. Scribe, Allama Ahamed-Hijam

السيد العلام احمد هجام *

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله رب العالمين وصلي الله علي سيدنا محمد خاتم النبيين
...لي آله و صحبه اجمعين و بعد فاني قرات هذه المقدمة في الصرف علي
...دي امتع الله بحياته ثم قرائتها علي شيخ العلامة المحقق الفهامه
...الاسلام عبدالله بن عمر الخليل مدالله في عمره و علقت عليها
...راشي من املائهما و فوائد نقلتها من كتب عديدة الخ *

End :

و بيان تصريف ذالك و اعلالاته مذكور في كتب الصرف و ذكره
... لا يليق بهذه النبذة والله اعلم و لكن هذا اخر ما يسرالله بتعليقه
... هذا المختص نفع الله به و لمولفه والحمد لله رب العالمين آمين اللهم
...ين و صلي الله علي سيدنا محمد و علي آله و صحبه وسلم *

No. 308 (g). كتاب نا معلوم الاسم *

KITAB-U-NAMALOOM-AL-ISM.

Substance, paper. Size, 7½ × 6½ inches. Pages, 47. Lines, on a page, 21. M... of writing, fair, Condition, good. Appearance, old.

Subject : Islamic law.

Author : not known.

Extent : Incomplete.

A very good treatise on Islamic law, some folios in the beginning are wanting. In this work the author has discussed about various questions and given the reply of each in good manner.

Dated 29 Jumadul Awwal 1280 A.H. Scribe, Husain bin Muhsin-al-Ansari حسين بن محسن الانصارى *

Beginning :

ومن خط سيد العلامه سليمان بن ابي القاسم الاهدلي نفع الله به آمين عن خط البزاز يحكي ان بعض تلامذة المبرد قدم بغداد محضر علقه احمد رعي ثعلب فسالرعن معني ما اعظم الله مقال معني شي حصله عظيما الخ *

End :

والحمد لله رب العالمين و بالله التوفيق و به نستعين و كان الفراغ من نساخته هذالكتاب عصر يوم الربواع ٢٩ شهر جمادي الاول سنه ١٢٨٠ع بقلم احقرا لوري خادم العلم و اهله حسين بن محسن الانصاري الخزرجي عفاالله عنهما آمين *

No. 308 المطلب الطعام السوي *

AL MATLABUTTAM-AL-SAWI.

Substance, paper. Size, 9 × 6 inches. Pages, 97. Lines, on a page, 19. Mode of writing, fair. Condition, good.

Subject : Commentary.

Author : Shaikh Mustafa-al-Bikri. (شيخ مصطفى الكبرى *)

Extent : Complete.

A collection of prayers by Imam Nawavi commentated by Shaik Mustafa Bikri.

Dated 1323 A.H. Scribe, Abul Khaleel Muhammed bin Husain-al-Ansari-Al-Khazraji-al-Sa'di-al Yamani.

ابو الخليل محمد بن حسين الانصارى الخزرجى السعدى اليمانى *

Beginning :

الحمد لله الذي سلك الواردين علي ورد الا و راد و صراط السري و انشقهم وردة الورد علي المنهل المورد الذي علي كل سعود و صعود محتوي والصلوة والسلام علي سيد الانام المورد والمورود بالجذب علي كل خلي و ملي و ضعيف و قوي و علي آله و اصحابه و اتباعه الخ *

End :

و قد فرغت من نسخ هذا لشرح المبارك قبل صلوة الجمعة تاريخ سادس عشر شهر جمادي الاخري من شهور سنة الف و ثلثمائة و ثلاثة و عشرين من هجرة سيدالمرسلين و خاتم النبيين و قائد الغر المحجلين الي جناب النعيم سيدنا محمد صلي الله عليه و علي آله و صحبه وسلم صلوة و سلاما دائمين الي يوم الدين *

ابو الخليل محمد بن حسين الانصاري الخزرجي العدي اليماني عفى الله عنه و والديه و احسن اليهما و اليه و اخر دعوانا ان الحمد لله رب العالمين *

شرح سيد محمد بن الطيب علي حزب الامام محي الدين يحي النووي *

No. 309 (a)

SHARHU SYED MUHAMMAD BIN TAIYYIB 'ALA HIZB-AL-IMAM-AL-NAWAVI.

Substance, paper. Size, 9 × 6 inches. Pages, 62. Lines, on a page, 20. Mode of writing, fair, Condition, good. Appearsnce, old.

Subject : Commentary.

Author : Syed Muhammad bin-al-Tayyib.

(سيد محمد بن الطيب بن محمد الفارسي المدني *)

Extent : complete.

A commentary on the (حزب*) of Imam Nawavi written by Syed Muhammad bin-al-Taiyyib bin Muhammad-al-farsi-al-Madani.

Dated 1323 A.H. Scribe Muhammad bin Husain-al-Ansari-al-Khazragi-al-Sa'di.

Beginning :

يا من احزا به لم تزل مؤيدة علي الاعداء منصوره و احبابه لم تزل اعلامهم بذكره منشوره في صورة أعظم بها من صورة نحمدك علي آلائك العامة التي عدت بها فلم تكن مقصوره و نشكره علي نعمائك التي منذت بها بتذليل افذانها فاصبحت مهصوره و نصلي و نسلم علي عبدك سيدنا محمد واسطة عقد الشفعاء القائل لا يراد القضاء الا الدعا *

End :

و كان الفراغ من نقله صحوة يوم السبت ثامن و عشرين شهر ربيع الاول من شهور سنة الف و ثلثمائة و ثلاثة و عشرين من هجرة

النبي الامين صلي الله عليه و علي آله و صحبه الطيبين الطاهرين و سلام علي المرسلين والحمد لله رب العالمين تمت الوريقات اليسيرة ات الفرائد الكثيرة بعون و حسن توفيقه فقط *

No. 310. رسالة في عمل المجيب *

RISALATUN FI 'AMAL-AL-MUJEEB.

Substance, paper. Size, 7½ × 5 inches. Pages, 15 Lines, on a page, 14. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Astronomy.

Author : Allamah Badruddin-al-Mardini.

شيخ العلامة بدرالدين الماردينى *

Extent : Complete.

A treatise on astronomy by Shaik-al-Allamah Badruddin-al-Mardini. The author has divided this work in to a Mukhaddamah and twenty chapters and a Khatimah (خاتمة *) each chapter deals with a separate subject. Name of the scribe and date of transcription not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله رب العالمين والصلوة والسلام علي رسوله محمد و آله و صحبه اجمعين و بعد فهذه رسالة في العمل بالربع المجيب مشتملة علي مقدمة و عشرين بابا الخ *

End :

و اعلم ان الشمس تنقل الي منازل الشتاء و اي النعائم علي الترتيب المذكور في الفصول والمنازل علي ما في هذه الدائرة و اول منازل الزيادة في الزوال الزبرة و آخرها البلدة لانها نهاية المنازل و بها تقص الشمس كما ذكرنا اول و اول منازل النقصان سعد الذابح و آخرها الدبران و اول منازل الاستواء الهقعة و آخرها الجبهة انتهي والله اعلم وصلي الله علي سيدنا محمد وآله و صحبه وسلم و الحمدلله اولا و آخرا و باطنا و ظاهرا و آخر دعوانا ان الحمد لله رب العالمين *

No. 310 (a) شرح رسالة العلامة شيخ بدرالدين ماردينى *

SHARHU RISALATU SHAIK BADRUDDIN MARDINI.

Substance, paper. Size, 7½ × 5 inches. Pages, 38. Lines, on a page, 22. Mode of writing, Naskh. Condition, good Appearance, old.

Subject : Astronomy.

Author : Ahmed bin Ahmed Ibni-i-Abdul Haq-al-Sambati.

احمد بن احمد ابن عبدالحق السباطى *

Extent : complete.

This is a commentary of the same as described above by Ahamed bin Ahmed ibn-i-Abdul Haq Sambati.

Dated 15th Jumad-al-Aawwal 1301 H.A. scribe not mentioned.

Beginning :

بسم الله الرحمن الرحيم و به العون الحمد لله رب العالمين و صلي الله علي سيدنا محمد خاتم النبيين والمرسلين و علي آله الطيبين الطاهرين و بعد فيقول العبد الفقير الي الله تعالے احمد بن احمد ابن عبدالحق السنباطي الشافعي الخ *

End :

و اعلم ان الشمس تنتقل الي منازل الشتاوهي النعايم علي الترتيب المذكور في الفصول والمنازل علي مافي هذه الدائرة و اول منازل الزيادة في الزوال الزبره اخرها البلدة لانها نهاية المنازل و بها تقف الشمس كما ذكرنا او لا و اول منازل النقصان سعد الذابح و آخرها الدبران و اول منازل الاستواء الهقعة و آخرها الجبهة انتهي والله اعلم *

No. 310 (b). الادلة الواضحة *

AL-ADILLATUL WADHIHA.

Substance, paper. Size, 8½ × 6 inches. Pages, 99. Lines, on a page, 19. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Judicial.

Author : Shaikh Husain bin Muhsin-al-Ansari-al-Khazragi

(شيخ حسين بن محسن الانصارى الخزرجى السعدى اليمانى *)

Extent : complete.

A very good collection of various Fatawa (فتاوى *) and their judge ments by Shaikh Husain bin Muhsin-al-Ansari. In this treatise the author has elaborately discussed about each fatwa and quoted the opinion of various learned persons.

Dated 1329 A.H. Scribe, Muhamed bin Husain.

Beginning :

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة والسلام علي خاتم النبيين والمرسلين سيدنا محمد واله و صحبه الطيبين الطاهرين

و اصحابه الهداة الراشدين و من تبعهم باحسان الي يوم الدين و بعد فقد
و قع السوال من بعض الاحبة الاعلام عن ابي سعيد الحبشي الصحابي
الذي يذكره اهل الاحاديث المسلسلة في الحديث المسلسل بالمصا
فحة بانه لقي النبي صلعم و صافحه فهل كونه صحابيا صحيح ممكن او
غير صحيح ولا ممكن و ما حكم الحديث المسلسل اليه باالمصافحة بينوا
توجروا *

End :

و كان الفراغ من تحرير هذه الرسالة عصر يوم الا ربعا سادس
شهر شعبان من شهور سنة الف و ثلثمائة و تسعة و عشرين من الهجرة
النبوية علي مشرفها افضل الصلوة و ازكي التحية علي يد ولد المراف
الحقير الفقير ابي خليل محمد بن حسين ابن محسن الانصاري الخزرجي
السعدي اليماني في بلدة لكهنو من بلاد هندوستان و آخر دعوانا ان
الحمد لله رب العالمين و علي الله علي سيدنا محمد و اله و صحبه وسلم
تسليما كثيرا كثيرا وهو حسبنا و نعم الوكيل *

No. 310 (c) رسالة في المناظرة

RISALATUN FIL MUNAZARAH.

Substance, paper. Size, 7½ × 5½ inches. Pages, 18. Lines, on a page, 24. Mode of writing, fair, Condition, food. Appearance, old.

Subject : Disputation (مناظرة *)

Author, Hasan bin Ahmed bin Abdulla.

حسن بن احمد ابن عبدالله عاكش *

Extent : complete.

A short treatise about * مناظرة disputation took place in 1248 A.H. between Imam Rabbani and Allama Ahmed bin Idris-al-Maghribi and other orthodox Ulama of that time. The author wrote all the details of (مناظرة *) at the request of Abdur Rahman bin. Sulaiman. The fly leaf of this work is removed, so the name of the manuscripts cannot be found out.

Dated, 1289 A.H. name of the scribe, Husain bin Muhsin-al-saifi.

(حسين بن محسن السيفي *)

Beginning :

بسم الله الرحمن الرحيم يقول الفقير الي الله تعالے حسن بن احمد
ابن عبدالله عاكش غفرالله لهم امين — الحمد لله رب العالمين والصلوة

والسلام علي سيدنا محمد الامين و آله المطهرين و صحبه اجمعين و بعد
فقد طلب مني الاخ السيد العلامة الجليل المحقق السبيل عز الاسلام الخ *

End :

والسلام عليكم و رحمة الله و بركاته و صلي الله علي سيدنا محمد و آله
وصحبه سبحانك اللهم و بحمدك لااله الا انت استغفرك و اتوب
اليك بلفظه و حروفه بعنايته الحقير الي رحمة ربه العزيز الكبير كثير
الخطا و المساري حسين بن محسن السيفي الانصاري تاب الله عليه و
رحمة والديه ... جماد الاول سنه ١٢٨٩ع *

No. 310· (d) شرح بعض الادعية الماثورة *

SHARHU BA'DHI-AL-'ADI'ATIL MASURAH.

Substance, paper. Size, 8½ × 6¼ inches. Pages, 34. Lines 20 on a page. Mode of writing, good. Condition, good. Appearance, old.

Subject : Prayers.

Author : Hafiz Ibni-e-Rajab

(حافظ ابن رجب على تلميذ شيخ الاسلام ابن القيم) *

Extent : complete.

A collection of prayers by Hafiz Ibni-e-Rajab Ali. In this treatise the author has collected the prayers which were stated by Prophet Muhammad (Peace be upon him).

Dated 1307 A.H. Scribe, Muhammed bin Husain-al-Ansari-al-Yamani.

(محمد بن حسين الانصارى اليمانى ·)

Beginning :

بسم الله الرحمن الرحيم *

اخرج الامام احمد والحاكم من حديث زيد بن ثابت ان النبي
صلي الله عليه وسلم علمه دعاء و امره ان يتعاهد به اهله كل يوم قال
قل حين تصبح لبيك اللهم لبيك و سعديك والخير في يديك و
منك واليك الخ *

End :

والحمد لله وحده و صلي الله علي سيدنا محمد و آله و صحبه وسلم
تسليما كثيرا و آخر دعوانا ان الحمد لله رب العالمين قال العبد الفقير
الجاني ابو خليل محمد بن حسين الانصاري اليماني و كان انفراغ من
نقل شرح هذه الادعية الماثورة بعد الاشراق قريب ضحي يوم الاحد

ثالث عشرة جمادي الاولي من شهور سنة الف و ثلثماة و سبعة والحمد
لله الذي بنعمته تتم الصالحات و صلي الله علي سيدنا محمد و آله و
صحبه الهداة والتابعين اللهم باحسان آمين *

No. 310 (e) رسالة في فضيلة العلم

RISALATUN FI FAZEELATIL ILM.

Substance, paper. Size, 8½ × 6½ iches. Pages, 11. Lines, on a page, 20. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Religious.

Author : not known.

Extent : incomplete.

A treatise on the superiority of education. In this work the author has collected verses from the Quran and traditions uttered by the Prophet Muhammed (Peace be upon him) regarding the superiority of education and the dignity of a student who starts from his house to seek knowledge about Hadith (حديث *) and the holy (قرآن *) Quran.

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله نحمده و نستعينه و نشهده به من يهده الله فلا مضل له و من
يضلله فلا هادي له واشهد ان لااله الاالله وحده لا شريك له واشهد ان
محمدا عبده و رسوله الخ *

End :

و اما مايا خذه منهم فهو محرم عليه اكله لانهم لم سمحوا له به الا
ظنا منهم انه يعرف شيئا فهواخذ له بالغش والبهتان والجور والعدوان والله
سبحانه و تعالے اعلم و علمه اتم واحكم وهو ولي التوفيق و بيده از منة
التحقيق *

No. 311. شرح حكمة العين *

SHARHU HIKMATIL AIN.

Subject : Commentary.

Author : Muhamed bin Mubarak Shah-al-Bukhari.

(محمد بن مبارك شاه البخاري *

Extent : Incomplete.

This is a commentary on the book Hikmatul Ain of Abubakar bin Omar-al-Katibi-al-Qazwine, by Muhamed bin Mubarak Shah Bukhari. In the preface of the original text the author Katibi says that some of his friends requested him to write a book on theology and natural philosophy. He agreed and wrote this book. This work has been divided into two chapters (1) Theology * (في علم الالهي) (2) Natural Philosophy * (في علم الطبعي) Each chapter has been subdivided into several chapters, each dealing with a separate subject which has been elaborately discussed by the commentator.

Dated. 1344 A. H. Name of the scribe, Abdul Hafeez.

Beginning :

بسم الله الرحمن الرحيم *

اما بعد حمد الله فاطر ذات العقول الذريذه و مظهر خفيات الاسرار الربوبيته المبدع بنوره المشرق محركات الاجرام العلويته المخترع بعلمه الكامل مكنات الاجرام السفليته المهدي ذوات المراد بينابيع الصور الذعيته المنير لقوابل العلوم بمصابيح الفكر والرويته والصلوة على المصطفين الكاملين بالنفوس القدسيته خصوصاً على محمد المبعوث الى الاسود والاحمر من البريته و على آله التابعين للايات و البينات الجليته الخ *

End :

مهما العدم و الملكته الشهير ان من العدم المشهور من هو ارتفاع المعنى امرجود ...... كالقدرة على الابصار ...... شمارعي المادة المهته بقبله في الوقت الذين من ...... ذالك و ان لم يكن *

رسالہ فتوی *

RISALAH-E-FATWA.

Substance, paper. Size, 7 × 5½ inches. Pages, 100. Lines, on a page, 15. Mode of writing, Shikista, Condition, good. Appearance, old.

Subject : Fatawa.

Author : not known.

Extent : Complete.

A short treatise about a fatwa and its reply is given very satisfactorily by a Qadhi or learned person whose name has not been menitoned here.

Date of transcription and the name of the scribe not mentioned.

Beginning :

بسم اللّٰہ الرحمٰن الرحیم *

کیا فرماتے ہیں علماے کرام و فقہاے عظام دریں صورت کہ زید ایک خانقاہ کا سجادہ نشیں تھا ــ وہ دو پسر اور ایک دختر اور زوجہ چھوڑ مرا ترکہ زید مذکور کا قدرے املاک آبائي اور کچھہ اوقاف ہے خانقاہ پر حاکم کے طرف سے اور خادموں مریدوں رعایا کي الخ *

End :

قولهم شرحا الواقف كنص الشارع اي في المفهوم و الدلالة و وجوب العمل انتهي در المختار و اللّٰه اعلم بالصواب *

No 312 عیون المرارد *

UYUNUL MAWARID.

Substance, paper. Size, 10½ × 6½ inches. Pages, 8. Lines, on a page 15. Mode of writing, Nastaliq, Condition, good. Appearance, old.

Subject : Traditions.

Author : Imam Hafiz Muhamed bin Tayyib-al-Maghribi

امام حافظ محمد بن طیب المغربی *

Extent : Complete.

A collection of احادیث مسلسلہ * by Imam Hafiz Muhamed Taiyyib regarding the tradition called Ahadith-e-Musalsalah احادیث المسلسلہ * In the preface a short description is given about مسلسل * There are 152 مسلسل * in this treatise which have been mentioned one after another and each مسلسل * has been discussed by the author in a most beautiful manner. In the lost a beautiful قصیدہ * poem is written by the author while he was in Macca and willing to leave for the holy city Madeena.

Dated, 1322, Scribe Muhamed bin Husain.

Beginning :

بسم اللّٰہ الرحمٰن الرحیم و بہ نستعین *

یا من تسلسلت عیون رحمتہ العامتہ فخص الرحماء اولیئہ بالاخص منهائم عمم بسلسلتها الخاصتہ والعامتہ وارسلت عیون نعمت التامتہ فتواترت بمر سلها احادیث الخاصتہ التامتہ *

End :

يقول الراجي رحمة الملك الجليل محمد بن حسين الانصاري
السعدي اليماني ابو خليل وكان وقت فراغي من نقلها وقت زوال
يوم الخميس خامس و عشرين شهر رجب سنة ۱۳۲۲ هجري علي
صاحبها افضل الصلوة والسلام و التحية و آخر دعوانا ان الحمد لله
رب العالمين و صلي الله علي سيدنا محمد و آله و صحبه و سلم *

No. 312. (a) ثبت العالم المسمي الحسن الوفا لاخوان الصفا
THABT-AL-ALAM.

Substance, paper. Size, 9 × 5½ inches. Pages, 160. Lines on a page, 19. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Tradition.

Author : Shaikh Faleh bin-al-Zahiri شيخ فالح بن الظاهري

Extent : Complete.

A very good work written about اسانيد charters of various traditions and the رجال narrators of Hadith. The author has collected useful material from several books which have been written in Tradition, Commentory and Jurisprudence.

On the fly leaf a small account is given by the reciter of this **work**, which reads thus.

الحمد لله وحده و صلي الله و سلم علي سيدنا و مولانا محمد و آله
و بعد ففي الرابع من ذي القعدة الحرام من عام احد و عشرين
و ثلثماة و الف لقيت العالم العلامة و الفاضل الفهامة مولانا الشيخ فالح
بن محمد الظاهري فاجازني بثبته المسمي بالاسم المبارك حسن الوفا
لاخوان الصفا حين اقامتي بالمدينة المنورة علي صاحبها الف
الف سلام و تحية اجازة عامة بما تصح عنه روايته و تجوز له درايته
و تداجزت بهذالثبت اخي في الله و ابن شيخي العالم الفاضل
المحدث الاديب الاريب المسند بن الطاف الرب الصمد مولانا
شيخ ابا الخليل محمد ابن مولانا الشيخ حسين بن محسن الانصاري
الخزرجي سلمهما الله تعالي كما اجازني صاحب الثبت بشرط المذير عند
اهل الاثر و اوصيه بتقوي الله العظيم و اتباع سنة نبيه الكريم و محبة العلم
و اهله و الاقبال علي الله بالقلب و القالب و المسئول ان وله بن الله

التوفيق و العناية و الحفظ في جميع الشيون و الرعاية علي الله الابـ ل
له وكتب خادم الفقراء و العلماء ذوالفقار احمد النقوي عفا الله عنه......
بهوپال ٢٧ جمادي الاولى سنه ١٣٢٣ع *

There is a seal here below but not readable.

Beginning :

بسم الله الرحمن الرحيم *

و صلي الله علي سيدنا محمد و علي آله و صحبه و سلم تسليما
هذا ماشتد اليه في الحال حاجته الطالب الرجال من اسانيد العلماء الي
مصنفات العظماء في حقايق الكتاب و السنة الي ما يزيد افهم فيهما قوة
و منه جمع الفقير الضعيف فالح بن محمد الظاهري احسن الله له
الخاتمه و جعل السابقه بالاسلام له خاتمة و سميت هذا الثبت حسن
الوفا لاخوان الصفا الخ *

End :

و كتب بقلمه العبد الفقيرالي غفور اللطيف الخبير نعمان خيرالدين
الحسيني نسبا الالدلوسي منتسبا السلفي عقيدة الحنفي مذهبا البغدادي
مولدا و مسكنا عفي عنه *

الحمد لله وحده و الصلوة و السلام علي من لانبي بعده اما بعد
فقد اجزت مولانا الفاضل العالم الاكمل مولانا الشيخ محمد ابا الخليل
سلمه الله تعالى بهذا السند بشرط المعتبر عنداهل الاثر و اوصيه بتقوي
الله سبحانه في البر و العلن و الاشتغال با لعلم الشريف *

There is a seal in the end but not readable.

Transcribed in Jumadal Āker 1310 A. H. Seoibe, Khairuddin-al-Husaini
خيرالدين الحسيني *

No. 312. (b) رسالة في الاسانيد *

RISALATUNFIL ASANEED.

Substance, paper. **Size**, 9 × 5½ inches. **Pages**, 42. **Lines**, on a page, 19. **Mode** of writing, fair, Condition, good. Appearance, old.

Subject : Tradition.

Author : Abdul Azeez-al Hashimi al-Ja'fari عبدالعزيز الهاشمي الجعفري *

Extent : Complete.

A small treatise on the (اسانید *) of some tradition recited by Abdul Azeez-al-Hashimi-al-Jafari.

Dated 1322, A.H. Name of the scribe, Khairuddin-al-Husaini
خیر الدین الحسینی *

There is a seal at the end of this sanad which is not readable.

Beginning :

بسم اللہ الرحمن الرحیم *

الحمد للہ رب العالمین و الصلوۃ و السلام علی نبینا محمد و آلہ و صحبہ اجمعین اما بعد فیقول محمد ابن عبدالعزیز الهاشمي الجعفري شافعی العارف باللہ الشیخ عبدالغنی المجددی في المدینۃ الخ *

End :

الحمد للہ وحدہ و الصلوۃ و السلام علی من لانبی بعدہ و علی آلہ و صحبہ و جندہ *

اما بعد فقد اجزت المولی الجلیل الفاضل النبیل اخا نا في اللہ الشیخ ابا الخلیل محمد بن شیخنا الشیخ حسین الانصاري الیمني سلمها اللہ تعالی بهذا السند و بما تجوزلي روایتہ و درایتہ ۲۹ رجب سنہ ۱۳۲۲ هجري *

No. 312 (c). سند سلسلۃ السادات القادریہ *

SANADU SILSILATISSADAT-AL-QADRIAH.

Substance, paper. Size, 9 × 5½ inches. Pages, 5. Lines, on a page, 19. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Genealogy.

Extent : Complete.

Author, : Najeeb Afnadi. سید محمد المشهور نجیب افندی *

This is a genealogy of (سادات قادریہ) who got the خرقہ Sufi robe and the permission of تلقین ذکر * one after another attributed to Syed Abdul Qadir Muhiuddin-al-Hasani-al-Husaini-al-Jeelani.al-Baghdadi. In this sanad the author has mentioned the names of all successors who got the خرقہ * one by one.

Beginning :

لوفاء العهود والمواثیق وجعلهم من الحنفا والائمۃ الخلفا و اقامهم في ارشد واعبن الي قدسہ علي نهج الکتاب والسنۃ مشایخ ربانین و علماء

مرشدين و حكماء للبدعة قامعين مظهرين للدين و ناصرين كتاب الله و سنة جدهم سيد المرسلين والصلوة والسلام علي سيدنا محمد نبيه و عبده و رسوله *

End :

و كتب اسمه بخط بقوله و انا الحقير اليه عز شانه خادم سجادة القادرية پيرا سيد محمد المشهور نجيب افندي ابوالبركات الجيلاني القادري الحسني الحسيني من بلدة حماة شريف علاقة الشام تم ختم ذالك نجمة وهو مثبت علي النقول منه والله سبحانه و تعالے اعلم و علمه اتم واحكم *

Another genealogy of Peer Syed Muhammed Afandi Qaderi and his successors has been regarded in one and half page separately.

No. 312. (d) رسالة في لبس خرقة المشايخ الصوفية

RISALATUN FILUBSI KHIRQATIL MASHAICK AL-SUFFIAH.

Substance, paper. Size, 9 × 5½ inches. Pages, 9. Lines on a page, 19. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Asaned.

Author : Abu Abdulla Husainbin Ahmed bin Hasan-al-Husaini-al-Bukhari, * ابو عبدالله حسين بن احمد بن حسن الحسينى البخارى

Extent : Complete.

This contains two incomplete and one complete work. The first relates to the description of the Prophet Muhammed (peace be upon him) and the second also is an incomplete and vague description.

The third is a treatise about bearing the *خرقة المشايخ الصوفية Sufi robe one after another according to their custom.

The author has given the genealogy in detail and from whom the (* خرقه) Sufi Robe was originally acquired and to whom that was passed on.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي ايقظ من خلقه من اصطفاه فادخله في جملة الاخيار و وقف من اجتباه من عبيده فجعله من الابرار و بصره من احبه فزهدهم في هذه الدار فاجتهدوا في مرضاته والذاهب لدار القرار و اجتناب مايسخط والحذر من عذاب النار الخ *

End :

كتبه خويدم الفقرا حسين بن احمد بن حسن الحسيني البخاري مهتدا و الاحي مولدا بصره الله بعيوب نفسه وجعل يومه خيرا من امسه طالبا من كرمه ان لاينساني من صالح دعواته و محل مناجاته قائلا لم دام فضله و قوي عزمه

يا سائرا نحوالحبيب لك الهنا

ابشر فقد نلت الاماني والمني *

يوم الجمعه في جامع اوجه الرابع والعشرين من رجب سنته ثمان و ستين و سبعمائه *

شرح منظومة لامام محب الدين ابن الشحنة الحلبي لعلامة صنع الله الحلبي *

No. 313

SHARHU-MANZOOMAHILIIMAM MUHIB-AL-DDIN IBN-AL-SHUHNA.

Substance, paper. **Size,** 9 × 6 inches. Pages, 82. Lines on a page, **25.** **Mode** of writing, fair. Condition, good. Appearance, old.

Subject : Rhetoric.

Author : San'allah Halabi. (صنع الله الحلبي *)

Extent : complete.

A commentary on the (منظومه) of Imam Muhibbuddin Ibn-e-Shuhna by Sun'allah Halabi. The original (منظومه *) has been divided into eight (باب) chapters with an introduction and each chapter has been discussed elaborately by the commentator.

Dated 1303 A.H. Scribe, Abi-al-Khaleel Muhamad Ibni-e-Husain-al-Ansari-al-Sa'di (ابي الخليل محمد ابن حسين الانصاري السعدي *)

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله علي ما افهم من البيان والهم من التبيان والصلوة والسلام علي رسوله المختار من ولد عدنان و علي آله و صحبه الاعيان ذوي البلاغته والبراعته والمحاسن والاحسان و بعد فيقول الفقيرالي مولاه عبده صنع الله الحلبي ثم المكي ان احق الفضائل بالتقديم واسبقها في مذهاب التعظيم الخ *

End :

والحمد لله اولا و آخرا و صلي الله علي اشرف المرسلين و امام المتقين حبيب رب العالمين سيدنا محمد و آله و صحبه وسلم تسليما كثيرا الي يوم الدين و على جميع الانبياء والمرسلين و آل كل و صحبه و سائر الصالحين آمين *

No. 313. (a) شرح بديعته *

SHARH-U-BADIAH.

Substance, paper. Size, 9½ × 6 inches. Pages, 64. Lines on a page, 25. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Rhitoric.

Author : Safiyuddin Hilli Abdul Azeez bin Saraya bin Ali ibni Abil Qasim bin Ahmed bin Nasar Ibni Abil Azeez bin Saraya-al-Hilli-al Tayee. Known Safiyudeen Hilli. Born in 677 A.H. Died in 750 A.H.

(صفى الدين حلى عبدالعزيز بن سرايا بن على ابن ابى القاسم بن احمد بن نصر ابن ابى العزيز بن سرايا الحلى الطائى الملقب بصفى الدين الحلى *)

Extent, complete.

The commentary of a poem known as Badiah (بديعه *) written by the same author in praise of the Prophet Muhammad. The peculiarity of this poem is that each verse represents one (صنعت *) figure of speech of the علم الصنائع والبدائع *

Date of transcription 1305 A.H. Scribe, Abul Khaleel Muhammed bin Husain-al-Ansari-al-Khazragi-al-Sa'di-al-Yamani.

ابو الخليل محمد بن حسين الانصاري الخزرجى اليمانى *

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي حلل لنا سحر البيان و جعل تلعبه بالعقول شاهدا بالعيان و صلي الله علي سيدنا محمد الذي نسخ بدينه سائر الاديان و هدانا الي التحقيق والتبيان و علي آله الاطهار و صحبه الاعيان ما اختلف الملوان و تعاقب الاعيان الخ *

End :

اللهم صلي علي سيدنا محمد في الاولين و صل علي سيدنا محمد في الآخرين و صل علي سيدنا محمد في الملأ الا علي الي يوم الدين آمين يا رب العالمين تاريخه نهار الاثنين و ليلته خلت من شهر رجب الاصب

اعانا الله و جميع المسلمين من التعب والنصب والوصب و جعل
رحمته و نعمته علينا سابغة متوالية و من علينا من فضله الواسع *

No. 313 (b) فتح المبين في مدح الامين *

FATHUL MUBEEN FI MAD HIL AMEEN.

Substance, paper. **Size**, 9½ × 6 inches. **Pages**, 7. **Lines**, on a page, 19. **Mode** of writing, Nask. **Condition**, good. **Appearance**, old.

Subject : Rhetoric.

Author : A'ishatu bint-e-Yousuf bin Ahmad bin Nasir-bin-Khaleefat-al-Baooniyat-al-Damishquiyyah-al-Saliha. Died in 922 A.H.

(عائشة بنت يوسف بن احمد بن ناصر بن خليفة الباعونية الدمشقية الصالحة *)

Extent : complete.

A good poem written in praise of Prophet Muhammed by Aishat-al-Baooniyah. The singularity of this (قصيدة) is that each verse of it represents one figure of speech.

Dated, 1323 A.H. Scribe, Abi Khaleel Muhammed bin Husain-al-nsari-al-Khazragi-al-Ansari.

(Printed in Egypt in 1304 A.H.)

Beginning :

بسم الله الرحمن الرحيم *

في حسن مطلع اقمار بذي سلم
اصبحت في زمرة العشاق كالعلم

اقوال والدمع جار جارح مقلي
والجار جار بعذل فيه متهم *

End :

جي بحبك ان المرء يحشر مع
احبابه فرحاتي غير منحسم *

مدحت مجدك والاخلاص ملتزم
فيه و حسن رجاي فيك مختتم *

تمت بعون الله تعالى ضحي يوم الاثنين لخمس خلون من
شهر جمادي الاخري من شهور سنة ١٣٢٣ من الهجرة النبوية علي

مشرفها الصلوة والسلام والتحية بقلم كاتبها نفسه ولمن شاء الله من بعده من ابناء جنسه الحقير الجاني ابي خليل محمد بن حسين الانصاري الخزرجي اليماني عفا الله عنه و والديه و احسن اليها و اليه و ذالك علي نسخه سقيمه سيرالله بتصحيح ذالك و صلي الله علي سيدنا محمد و آله و صحبه وسلم *

No. 314. توحيد مالي *

TAWHID-I-MALI.

Substance, paper. **Size**, 12 × 9½ inches. **Pages**, 100. **Lines**, on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Thiology.

Author : not known.

Extent : Complete.

This volume contains three treatises (1) Tawhid-e-Malai (توحيد مالي *) which contains 190 verses in Arab-Tamil scripts in praise of the Prophet Muhammad and Syed Abdul Qadir Jeelani.

(2) Majlis-fi-Qissate-e-Adam in Tamil script. This copy seems to be incomplete. It is divided into 7 chapters (1) Introduction, (2) Creation of Adam, (3) Existence of soul, (4) Creation of Heva, (5) Test of Adam, (6) Adam after he came down to earth, (7) Satan and Adam.

(3) Contains some Theological questions and answers in Tamil.

Date of transcription, 9—7—53.

Scribe, Muhammed Ismail.

Beginning :

بسم الله الرحمن الرحيم *

يَلا اِير تَصلم يزنمكوي اَضكمْ و لاني كَنَدْ مَكضبو شرك نل توحيد مَالِي الخ *

End :

اِنمْ ه شِيرت كَال كي ه مَدَ و مرنوه لَيمَ اِشهلّمْ اَحدَن كوه دلا رُكمَ تمت *

و كاتبه كاد باوا بن لبي تنف عبدالقادر و اتتنففي *

No. 315. رسالتہ في الوصيہ *

RISALATUN FIL WASIYYAH.

Substance, paper. Size, 9 × 6½ inches. Pages, 32. Lines in a page, 23. Mode of writing, Naskh, Condition, good. Appearance, old.

Subject : Ethics.

Author : Not known.

Extent : Complete.

A collection of various testaments by Abu Ishaq Ibrahim, such as renounciation, devotion, etc.

Date of transcription and the name of scribe not mentioned.

Beginning :

بسم اللّٰه الرحمٰن الرحيم *

الحمد للّٰہ الذي فرض التوبة و حرم الاحرار و اشهد ان لااله الااللّٰه وحده لا شريك له كاتب الاسرار و اشهد ان سيدنا و نبينا و مولانا محمد صلي اللّٰه عليہ وسلم عبده ورسوله صفوة الاخيار صلي اللّٰہ عليہ و علي آلہ و صحبہ السادات الابرار *

End :

هذا آخر ما يسره اللّٰه تعالےٰ بجمعہ علي الوصية السنية و اسآل اللّٰہ تعالےٰ المنان بفضله ان ينفع بہ كل من وقف عليه و ان يسر ... في الدارين و ان لايعالجنا بالعقوبة و صلي اللّٰہ علي النبي و آله و صحبه اجمعين *

No. 315 (a) المسبعات العشر *

AL MUSABBAAT-AL-ASHAR.

Substance, paper. Size, 9 × 6½ inches. Pages, 10. Lines on a page, 23. Mode of writing, Naskh, Condition, good. Appearance, old.

Subject : Prayers.

Author : Not known.

Extent : Complete.

A collection of daily prayers told by Khizar (The Prohpet). These prayers are generally read to avoid difficulties and the loss of wealth. It is also told that these (ادعية) prayers should be maintained twice or once in a day or at least once in a week on Friday.

Date of transcription and the name of scribe not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد واله و صحبه اجمعين اما بعد فهذه المسبعات العشريروي عن الخضر عليه السلام الخ *

End :

رب اغفر و ارحم و انت خير الراحمين سبحان ربك رب العزة عما يصفون وسلام علي المرسلين والحمد لله رب العالمين *

There are two small treatises in the last consisting upon prayers.

(۱) صلوة الكبرى *

(۲) بشاير الخيرات *

No. 316. كتاب التفكر و الاعتبار *

KITAB-AL-TAFAKKURI-WAL-I'TIBAR.

Substance, paper. Size, 7½ × 4 inches. Pages, 64. Lines on a page, 19. Mode of writing, Naskh. Condition, good. Appearance, old.

Subject : Ethics.

Author : not known.

Extent : complete.

Some selected chapters from the well-known book " Ihyaul uloom " of Imam Ghazzali written about moral philosophy.

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي لم يقدر لا نتهاء عزته ...... ولم يجعل لمراقي اقدام الاوهام .... الخ *

End :

و اخر كتاب التكفر والاعتبار والحمد لله رب العالمين و يتلوه كتاب ذكر الموت وهو الكتاب العاشر من ربع المنجيات من كتاب يحي علوم الدين *

No. 316. (a) كتاب في فن المناظره *

KITABUNFI-FANN-AL-MUNAZARA.

Substance, paper. Size, 7½ × 4 inches. Pages, 77. Lines, on a page. 17 Mode of writing, Naskh. Condition, a little warm eate. Appearance, old.

Subject : Debate.

Author, : Not known.

Extent : Cmplete.

A good work on debate with commentary on original text written on 1262 A.H.

Name of scribe, Muhammad Shamsuddin bin Ghiyathuddin.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله بدآ بعد التيمن بالتسميه بحمد الله تعالے اقتداء با حسن النظام و عملا علي حديث خير الانام عليه التحية والسلام و هو كل امرذي بال لم يبدآ بحمدالله فهو اقطع الخ *

End :

تمت الكتاب بعون الله الملك الوهاب بيد احقر العباد محمد شمس الدين ابن غياث الدين عفي عنهما في سنه ١٢٦٢ هجري النبوي علي صاحبه افضل التحية و اكمل السلام مادام الله دوام من الله الملك العلام اللهم اغفر لكاتبه لحق نبيك خير الانام عليه الصلوة والسلام *

No. 316 (b) كتاب الفقر و الزهد *

KITAB-AL-FAQRI-WA-AL-ZUHAD.

Substance, papar. Size, 7½ × 4 inches Pages, 310. Lines on a paage, 17. Mode of writing, Naskh. Condition, some folios in the beginning are warm eater. Appearance, old.

Subject : Mysticism and Ttheology.

Author : Not known.

Extent : Complete.

Some selected portions from the famous book Ihyaul Uloom of Imam Ghazzali. This collection is divided into two chapters, (1) deals with beggary and beggers and realities of beggary, (2) is written about devotion and the realities of devotion.

Name of the scribe and the date of transcription not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي يسبح له الرمال و يسجد له الطلال و الجبال خلق الانسان من طين اللازب والصلصال و زين صورته با حسن تقويم الخ *

End :

تم كتاب الفقر والزهد بعون الله كتاب التوحيد والتوكل وهو الكتاب الخامس من ربع المنجيات من كتاب احياء العلوم الدين *

PART III—PERSIAN.

MISCELLANEOUS.

No. 822. * بہاردانش

BAHAR-E-DANISH.

Substance, paper. Size, 10 × 6 inches. Number of pages, 276. Number of lines on a page, 13. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Fiction.

Author : Shaikh Inayatullah Kanbui.

Extent, complete.

It is a work on fiction, romance and tales. It is one of the best named Persian classics. Throughout are found meanings of difficult words noted just below the text, possibly, in a different hand.

Date and scribe not known.

Beginning :

فاتحہ کتاب مستطاب آفرینش وپیرایۂ صحیفۂ دانش و بینش

الخ *

End :

زبان را گوهمال خامشي ده

که پست از هرچه گوئي خامشي به *

Other copies described in Vol. I, Nos. 323, 324, 325 and 326.

No. 823. * فتح العزیز

FATH-AL-AZEEZ.

Substance, paper. Size, $12\frac{1}{2} \times 7\frac{1}{2}$ inches. Number of pages, 256. Lines on a Page, 17. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Theology.

Author : Shah Abdul Azeez.

Extent : complete.

It is a commentary on the 29th "Separa" (Chapter) of the Quran by the well-known Muhaddith, Shah Abdul Azeez Dehlawi with a few couplets in his praise towards the end giving 1239 A.H. as the year of his sad demise.

Scribe, Abdul Gafoor Khan.

Date, 23rd Jamadi-al-thani 1264 A.H.

Beginning :

سورة الملک اختلاف است در آنکه این صورت کمي است الخ *

End :

پس از وضو و طهارت نویس این مصراع

نهفت زیر زمین مهر دین و ماه یدلي *

سنه ۱۲۳۹ هجري قدسي نبوي *

No. 824. انوار سهیلي *

ANWAR-E-SUHAILE.

Substance, paper. Size, 9½ × 7 inches. Number of pages, 298. Number of lines on a page, 17. Mode of writing, Nastaliq. Condition, much injured. Appearance, old.

Subject : Fiction.

Author : Husain bin Ali-al-waiz al Kashifi.

Extent : Incomplete in the beginning.

A well-known fiction written in a flowery style. The first page bears the seal of some "Swamyji".

Beginning abruptly

یکي دیگر از گفته دلپسند

میان دو ضد طرح یاري مکند *

End :

تمت تمام شد بعون الملک الوهاب دعوت مستجاب بتاریخ نهم رمضان المبارک سنه ۱۲۱۱ بروز چهارشنبه بوقت نماز فجر تحریر یافت کاتب العبد عاصي فقیر حقیر از راجي درویش علي قلمي شد *

Other copy see Vol. I, No. 322.

No. 825. لوامع الاشراق *

LAWAME-AL-ISHRAQ.

Substance, paper. Size, 6 × 4½ inches. Number of pages, 372. Lines on a page 13. Mode of writing, Shikasta. Condition, good except on the margin. Appearance, old.

Subject : Ethics.

Author : Jalaluddin Muhammad bin Asad-al-Siddiqi.

Extent : Complete.

A well-known work on ethics. It is believed to be based on the well-known work entitled اخلاق ناصری . It is divided into three لامعه * or chapters

(۱) تهذیب اخلاق * (۲) تدبیر منزل (۳) تدبیر مدن ورسوم پادشاهی *

The object of the work is the exposition of rules relating to conduct.

Meanings of difficult words, phrases, etc., are given just below the text.

Beginning :

افتتاح کلام بنام واجب الاعتصام سلطاني سزد که الخ *

End :

و جهانیانرا از میامن آثار قران السعدین فلک الخ *

No. 826. انشاء امان الله *

INSHA-E-AMANULLAH.

Substance, paper. Size, 8 × 5 inches. Number of pages, 86. Number of lines on a page, 11. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Belles Letters.
Author : Amanullah Husaini.
Extent : Complete.

A collection of letters addressed to Mirza Jalaluddin of Nishapur, Khaja Nizamuddin, Maulana Vajihuddin, etc. Every page of the text has meanings of difficult words noted just below.

Scribe, Khader Mohiuddeen.

Date, 13th Ramdhan 1210 A.H.

Beginning :

حمد و افر خداي را که یاقوت ناطقه بي بهادر عقد انشاے کبریاي اوبے بها ست الخ *

End :

چه جاي از و که ضرر آید و الله یقول الحق تهتدي السبیل *

No. 827. بوستان *

BOOSTAN.

Substance, paper. Size, 8 × 6 inches. Number of pages, 338. Lines on a page, 13. Mode of writing, very neat and distinct Nastaliq. Condition, good. Appearance, old.

Subject, : Poetry.
Author : Sa'di.
Extent : Complete.
A well-known Persian classic.
Scribe, Syed Ahmed.
Date, 11th Jamadi-al-thani 1257 A.H.

Beginning :

بنام جهاندار جان آفرین الخ *

End :

بضاعت نیاوردم الا امید
خدا یا ز عفوم مکن نا امید *

Other copy see Vol. I, No. 98.

No. 828. مجموعه سلطاني *

MAJMUA'-E-SULTANI.

Substance, paper. Size, 7¾ × 6 inches. Number of pages, 205. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Theology.
Author : Not known.
Extent : Complete.

A collection of questions on the Muslim Theology and law and answers thereto by the whole company of Sultan Mahmud Ghaznavi's Shaikhs and Ulama. It is divided into several chapters.

Date, 10th Muharram, 1261 A.H.

Beginning :

و الحمد لله رب العالمين ...... بدانكه ايں كتابيست در بيان مسايل فقه در عبادات و نام ايں كتاب مجموع سلطاني نهاده شد الخ *

End :

تيمم در خمرو مهر مذل درخوك كذا في الكا في *

No. 829 مفتاح الصيام معه لوازم رمضان *

MIFTAH-AL-SIAM-MA-LAWAZIM-E-RAMADHAN.

Substance, paper. Size, 7¼ × 6 inches. Number of pages, 114. Number of lines on a page, 14. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Theology.
Author : Muhammad Adam.
Extent : Complete.

This work deals with the "fasting" and the facts relating to the observances during the month of Ramadhan.

Dated, 10th Muharram, 1261 A.H.

Beginning :

در حمد و احسان نثار باد برحضرت منان الخ *

End :

براے طهارت حارج نشود كذا في الخلاصه . اگرخارج شد اگر مسجد و وضو كرد ......

This and the previous number are in one same cover.

No. 830. * شرح پنج رقعات *

SHARH-E-PANJ RUQ'AT.

Substance, paper. Size, 8 × 5 inches. Number of pages, 119. Number of lines on a page, 9. Mode of writing, clear, nastaliq. Condition, injured marginally. Appearance, old.

Subject : Commentary.
Author : Fadhl-i-Ali alias Fajju Khan.
Extent : Complete.

An explanation of the famous "Panj Ruq'a" of Zahuri.
Dated, 1245 A.H.

Beginning :

نغمه سنجي بلبل نوايان معني رس بدم كشي حمد نغمه پردازيست الخ *

End :

* آن بجان پيوست و تن از ملال تهاے وارست *

Other copy see Vol. I, No. 264 (Persian).

No. 831. * باب النجات *

BAB-AL-NAJAT.

Substance, paper. Size, $8\frac{1}{4} \times 5\frac{1}{2}$ inches. Number of pages, 48. Lines on a page, 15. Mode of writing, beautiful, nastaliq. Condition, good. Appearance, not very old.

Subject : Theology.

Author : Not known.

Extent : Complete.

A short treatise on religious observances such as نماز ، تیمم، وضو ، غسل and, etc.

Beginning :

باب نجات حمد خدائیست عزوجل که اسلام را موجب و صول بهشت گردانید الخ *

End :

وقد اتممته في سنه الف و ماه اثنان و تسعين و کان مضي من شهر ذيقعده تسعه ايام *

Scribe, Muhammad Ali Mehkari.

Dated, 9th Zilqa'dah, 1291 A.H.

No. 832. * علم الفرائض

ILMUL FARAIDH.

Substance, paper. Size, 8¼ × 5½ inches. Number of pages, 13. Number of lines on a page, 15. Mode of writing, beautiful, nastaliq. Condition, good. Appearance, old.

Subject : Theology.

Author : Not known.

Extent : Complete.

A short treatise in measured couplets on subjects like فرضها و مستحقان آن حقوق چهار گانه * and, etc.

Beginning :

شکر آن منعم که سازد بر جهان انعام عام *

End :

نظم خوش کردیم و از فضلش نمودیم اختتام *

Scribe, possibly Muhammad Ali Mehkari.

Dated, 11th Zilqa'dah, 1291 A.H.

The previous number and also Urdu No. 120 are under one and the same cover.

No. 833. قواعد فارسي *

QAWAID-I-FARSI.

Substance, paper. Size, 8 × 6 inches. Number of pages, 58. **Number of lines** on a page, 11. Mode of writing, Shikasta. Condition, brittle paper. **Appearance**, old.

Subject : Persian grammar.

Author : Roshan Ali Ansari.

Extent : Complete.

A Persian grammar for beginners written by Roshan Ali **Ansari of Jaunpur** for his son Fazli Ali and other children. A folio or two are found missing between folios 4 and 5.

Beginning :

بعد از حمد حضرت آفریدگار و نعت رسول مختار صلي الله علیه و سلم الخ *

End :

اگر کلمه دیگر بر آن کلمه بیارند همزهٔ ماقبل الف را بیا بدل میکنند چون اسباب که در اصل اس آب بود *

Scribe, Mir Abid Husain Razvi.

Dated, 24th, Rabiul awwal, 1256 A.H.

No. 834. قواعد فارسي *

QAWAID-I-FARSI.

Substance, paper. Size, 8¾ × 6 inches. Number of pages, 88. **Lines on a page, 11.** Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Persian grammar.

Author : Roshan Ali Ansari.

Extent : Cmplete.

A Persian grammar for beginners written by the author for his **son and** other children, written on almost the same lines as the preceding manuscript (No. 833), but with the last 15 folios containing conjugations of a number of infinitives in the alphabetical order, appended thereto.

Beginning :

بعد حمد حضرت آفریدگار جل جلاله و نعت جناب رسول مختار صلی الله علیه و علی آله الاطهار و اصحابه الکبار الخ *

End :

باب واو

در خوردن در خورد ورزیدن ورزد
ملاقات کرنا اختیار کرنا
وزیدن وزد
ہوا چلنا

No. 835. * منتخب الصرف

MUNTAKHAB-AL-SARF.

Substance, paper. Size, 8 × 5¾ inches. Number of pages, 78 + 88. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, much injured. Appearance, old.

Subject : Persian grammar.

Author : Amir Hyder Husaini Bilgrami.

Extent : Complete.

The first 39 folios of this manuscript deal with نحو and as such its title should strictly speaking be رسالہ علم النحو The rest of it deals with صرف and together is a grammar in Persian Etymology and Syntax.

Beginning :

حمد فاعل اشیاء حق جل وعلی را کدام نحو شناجویم کہ شائستہ جناب او آید الخ *

End :

وعکس راي الوالا لباب کہ ذوالفقار علي درنیام وزبان سعدے در کام *

Scribe, not known.

Dated, 1240 A.H.

No. 836. * رسالۂ شاہ اشرف

RISALAH-I-SHAH ASHRAF.

Substance, paper. Size, 8½ × 6¼ inches. Number of pages, 20. Lines on a page, 11. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Sufism.

Author : Shah Ashraf Nakshbandi.

Extent : complete.

A short treatise on the sufism of the Nakshbandi order.

Beginning :

هرگاه از قدیم الایام سیر سلوک حضرت مشائخ الاکرام رضي الله تعالے عنهم اجمعین الخ *

End :

و حیض را بر ایام مخصوص خود یقین بندد این چهار دایرهٔ ناسوتي است *

No. 836 (a) * رساله شاه اشرف نقشبندي *

RISALAH-I-SHAH ASHRAF NAKSHBANDI.

A similar treatise as the one above from the same author (pages 18).

Beginning :

اول مرتبه انابت صرف پے جذبه الخ *

End :

ذالک فضل الربوبیته من یشاء *

No. 837. * مفتاح الخزاین *

MIFTAHUL KHAZAIN.

A similar treatise as the two above. (pages 16).

Beginning :

یا هو یا هو من هو یا من لااله الا هو الخ *

End :

در نیابد حال پخته هیچ خام
پس سخن کوتاه باید والسلام *

No. 837 (*a*). * رساله تصنیف سید معین الدین چشتي *

RISALAH-I-SYED MOINUDDIN CHISHTI.

A similar treatise as the foregoing treatises written by Syed Moinuddin Chishti, grandson of Khaja Moinuddin Chishti (pages, 20).

Beginning :

الحمد لله الحمد لله که حقیقت از آفتاب روشن تر است *

End :

این سید الله مطلق محمد برحق *

No. 837 (*b*). خطبه کتاب سلسلة الذهب *

KHUTBA-I-KITAB-I-SILSILAT-AL-ZAHAB.

Short poems dealing with topics on sufism, the first one be ing on ذکر المولی بالتقدم اولی *

The name of the author is not clearly stated. The work is incomplete after folio 95.

Beginning :

با سم سبحانه معروض اجلهٔ احباب و اعزهٔ اصحاب آنکه الخ*

End :

متجلی شده باسم صفات

No. 838. دیوان حافظ *

DIWAN-E-HAFIZ,

Substance, paper. Size, 8½ × 5 inches. Number of pages, 475. Number of lines on a page, 11. Mode of writing, beautiful nastaliq. Condition, good. Appearance, old.

Subject : Poetry.

Author : Hafiz Shirazi.

Extent : Complete.

The collected works of the greatest lyrical poet of Iran, Shamsuddin Muhammad Hafiz, who died in 1389 A.D. with a preface beginning as follows :—

حمد بیحد و ثنای بیعدد و سپاس بیقیاس حضرت خداوندی
را که جمع دیوان حافظان اوراق پروانه سلطان ارادت و مشیت
اوست الخ *

The writer of the preface is not known nor the date of its writing. The Qasida on folio 6 begins as follows :—

Beginning :

جوزا سحر نهاد حمایل برا برم
یعنی غلام شاهم و سوگند میخورم *

The last folio has فالنامه "falnama" also.

End :

باید که برو عمل نماید باعتقاد درست نقش است *

No. 839 (*a*). حیرت الصرف *

HIRAT-AL-SARF.

Substance, paper. Size, 8×5½ inches. Number of pages, 46. Number of lines on a page, 10. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Syntax.

Author : Not known.

Extent : Complete.

A short treatise on the conjugation of Arabic verbs using the Persian medium throughout.

Beginning :

امثلہ مشترک است میان یازدہ صیغہ الخ *

End :

پس حرکت دال از ہمزہ مستغنی شدند دال ساکن شد *

Other works in the same cover are as follows :—

No. 839 (*b*). رسالہ صیغۃ الصرف *

RISALAH-I-SIGHAT-AL-SARF.

A similar treatise as the one above on the conjugation of some selected Arabic verbs. (Pages 16).

Beginning :

الحمد للہ رب العالمین والعاقبۃ للمتقین الخ *

End :

و تارا کسرا دہند الساکن اذا حرک حرک بالکسر *

Scribe, Qutbuddin,

Dated, 7th Rabi-al-awwal, 1266 A.H.

No. 839 (*c*). عوامل عربی *

AWAMIL-I-ARABI.

This work on syntax is written by Abdul Qahar ibne-Abdul Rahman; a short Arabic verse, and the part of speech to which each word belongs is given just below in Persian. (Pages, 16).

Beginning :

العوامل فی النحو علی ما الفہ الخ *

End :

اَلْعَامِلُ فِي الْمُبْتَدَاءِ وَالْخَبَرِ

وَالْعَامِلُ فِي الْمُضَارِعِ *

No. 839 (*d*). * شرح عوامل عربی

SHARH-I-AWAMIL-I-ARABI.

An Arabic treatise on grammar by (possibly) Abdul Qahir bin Abdur Rahman Aljurjani. The words of the treatise in the first few pages are parsed, the part of speech to which each one belongs being noted in Persian just below the text. (Pages, 68).

Beginning :

الحمد لله علی نعمائه الشاملة الخ *

End ;

أن عامل الفعل المضارع بفرده من العامل الناصب والجازم

وهو مختار ......

Scribe, Kutbuddin.

Dated, 25th Saffar, 1261 A.H.

All the four parts, viz., (*a*) (*b*) (*c*) and (*d*) of 839 are under one cover.

No. 840. * انشاے مفید

INSHA-I-MUFID.

Substance, paper. Size, 11 × 7 inches. Number of pages, 100. Number of lines on a page, 19. Mode of writing, Shikasta. Condition, the first and the last two folios are badly injured. Appearance, old.

Subject : Belles Letters.

Author : Mirza Saleh.

Extent : Complete.

This is a collection of a hundred and thirteen letters written on different subjects of literary value

Beginning :

مسعودیکه ببار کاهش مساجد را چون نقش جبین باحرام

معبده خیال کردن الخ *

End :

تو ہم بپاس خاطر ایشان از کرم خاص
بر خط کشی ....

N.B.—The last six folios of * رسالہ عبدالواسع ھانسوی "Risalah-i-Abdul Wasi' Hansvi" are found inserted in this Mss. Its scribe is Syed Moinuddin and date, Safar 1242 A.H.

No. 841. * سلسلۃ الذھب

SILSILAT-AL DHAHAB.

Substance, paper. **Size**, 8 × 5¾ inches. Number of pages, 458. Number of lines on a page, 15. Mode of writing nastaliq. Condition, badly injured. Appearance, very old.

Subject : Religion.
Author : Maulana Abdur Rahman Jami.
Extent : Complete.

A religious mathnawi divided into three books or daftars, the first one covering pages, 1 to 267, the second one covering pages 268 to 381 and the third one covering the rest of the pages.

Beginning :

للّٰہ الحمد قبل کل کلام
بصفات الجلال والاکرام *

End :

بر ہمین نکتہ ختم شد مقصود
للّٰہ الحمد و العلی والجود *

Scribe, Abdul Wahid.
Dated, 2nd Shaban 1098 A.H.

No. 842. * بہار دانش

BAHAR-I-DANISH.

Substance, paper. **Size**, 8¼ × 5¾ inches. Number of pages, 614. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Romance.
Author : Inayatullah Kanbui.
Extent : Cmplete.

A famous collection of romances and anecdotes, the frame work of which is formed by the story of Jahandar Sultan and Bahraw[illegible] Bano.

Beginning :

فاتحہ کتاب مستطاب افرینش و پیرایہ صحیفہ دانش و بینش حمد خداوند خرد بخش سخن آفرین صورت نماي معنی ایجاد و تکوین است الخ *

End :

زبان را گو شمال خاموشي دہ
کہ ہست از ہر چہ گوئي خاموشی بہ *

Dated, 1st Shaban 18th Muhammad, Shahi Era.

The seal on the last page reads as Karim Mohiadeen 1273 A.H

No. 843. * دستور الاطباء

DASTUR-AL-ATIBBA.

Substance, paper. Size, 10¼ × 6¼ inches. Number of pages, 350. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearanc, very old.

Subject : Medicine.
Author, : Muhammad Qasim " Firishta "
Extent, : Complete.

A compendium of medicine according to the Indian system.

Beginning :

حمد مر خدا یرا کہ بر حکم و ما ارسلناک الا رحمتہ للعالمین الخ *

End :

بقدر ادراک خود انچہ تحقیق کردہ اند
بقید قلم آوردہ ......

Scribe, Syed Shah Muhammad al Husaini.

Dated, 27th Ramdhan, 1224 A.H.

No. 844. * زبدۃ الصرف

ZUBDAT-AL-SARF.

Substance, paper. Size, 11½ × 7 inches. Number of pages, 6. Lines on each page, 18. Mode of writing, Shikasta. Condition, slightly injured. Appearance, old.

Subject : Etymology.
Author : Not known.

Extent : Presumably complete.

A brief treatise on Arabic inflexions, using the Persian medium.

Beginning :

الحمد لله الموصوف بالتصريف المنعوت با التخفيف الذي انعامه صحيح علي العباد الخ *

End :

كه يكي را حذف كنند ......

Nos. 845 and 846 also are in the same cover.

No. 845. كفايت المبتدين (شرح زنجاني) *

KIFAYAT-AL-MUBTADEEN
(SHARH-E-ZANJANI).

Substance, paper. Size, 11½ × 7 inches. Number of pages, 197. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Etymology.

Author : Abi Yezid bin Imad bin Abi Yazid.

Extent : Complete.

A short treatise on the Persian syntax.

Beginning:

باسمك نستعين و بحمدك مبتدي يا من شرفنا بدولته ملازمة ارباب الفضل والا نفضال الخ *

End :

از براے نوع برين قياس است حكم در باقي امثله

Scribe, Inayat Ahmed.

Dated, 28th Rajab, 1219 A.H.

No. 846. عافيه شرح كافيه *

ĀFIAH SHARH-E-KAFIAH.

Substance, paper. Size, 11½ × 7 inches. Number of pages, 418. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, good, Appearance, old.

Subject : Grammar.

Author : Muhammad Saʿd Ghalib.

Extent : Complete.

Arabic grammar commented upon using the Persian medium throughout.

Beginning :

ستایش و نیایش بسیار سزاوار حضرت کرد کاري که توانین و تواعد
علم تصرف الخ *

End :

دگر ضبط کردم ز گفتن نفس
همین ورد من بس که الله بس *

Scribe, Hafiz Inayat Ahmed.

Dated, 17th Zilhaj, 1220 A.H.

No. 847. شرح شمائل النبي *

SHARH-E-SHAMAYELUN NABI.

Substance, paper. Size, 11 × 7 inches. Number of pages, 287. Number of lines on a page, 23. Mode of writing, Shikasta. Condition, badly injured. Appearance, very old.

Subject : Commentary on Abu 'Isa Muhammad bin 'Isa bin Saurah al-Tirmizi's collective traditions.

Author : Not clearly known.

Extent, Complete.

Traditions of the Prophet Muhammad commented upon by Shaikh Shihab-al-din Ahmed, using the Persian mediu m throughout.

Beginning :

بهترین نواے که بلبلان گلستان فصاحت و عندلیبان بوستان
بلاغت الخ *

End :

حدیث و اشارة است بسوي انکه واجب است ز خذان (?)
از عدول وثقات *

Dated, 5th Jamadi-al-Thani 988 A.H.

No. 848. تحفة العجم *

TUHFAT-AL-AJAM.

Substance, paper. Size, $10\frac{1}{2} \times 8$ inches. Number of pages, 213. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, slightly injured. Appearance, old.

Subject : History.

Author : Husain Shah.

Extent : Complete.

A rare book on the histroy and grammar of the Persian language

Beginning :

نحمده و نصلي فهرست كتاب تحفته العجم تاليف حسين شاه الخ *

End :

تاريخ را بطرز دعا داده ام طراز
کز تحفه عجم دو جهان بهره یاب شو *

No. 849. فوائد المبتدي *

FAWAID-AL-MUBTADI.

Substance, paper. Size, 10½ × 7¾ inches. Number of pages, 262. Number of lines on a page, 17. Mode of writing, Nastaliq. Condition, much injured. Appearance, old.

Subject : Theology.

Author : Shihab-aldin.

Extent : Complete.

A guide to beginners on "namaz," "roza" and, etc., based on authoritative books such as شرح وقايه ، كفايت المومنين *

Beginning :

الحمد لله رب العالمين الرحمن الرحيم ......

End :

اما بعد اين عاصي سراپا معاصي شهاب الدين الخ *

No. 850. يوسف زليخا *

YUSUF ZALEIKHA.

Substance, paper, Size, 10½ × 6½ inches. Number of pages, 322. Number of lines on a page 13. Mode of writing, Nastaliq. Condition, injured. Appearance, old.

Subject : Poetry.

Author : Maulana Jami.

Extent : Complete.

It is a famous epic poem of Jami.

Beginning :

الهي غنچه امید بکشائے
گلے از روضه جاوید بنمائے *

End :

زبان را گوشمال خاموشي ده
که هست از هرچه گوئي خاموشي به *

Dated, 1255 (according to the seal of Mahmud).

No. 851. بوستان *
BUSTAN.

Substance, paper. Size, 9½ × 6 inches. Nnmber. of pages, 346. Lines on a page, 31. Mode of writing, nastaliq. Condition, injured marginally. Appearance, old.

Subject : Poetry.

Author : Sa'di.

Extent : Complete.

A well-known work of Sa'di of Shiraz with meanings of difficult words and phrases noted either marginally or just below the word or phrase concerned.

Beginning :

بنام جهان دار جان آفرین
حکیمي سخن بر زبان آفرین *

End :

بضاعت نیاوردم الا امید
خدا یا زعفوم مکن نا امید *

No. 852. پنج نثرهای ظهوري *
PANJ NATHARHA-E-ZUHURI.

Sunstance, paper. Size, 8 × 5¼ inches. Number of pages, 258. Lines on a page, 9. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Letters.

Author : Zuhuri of Tarshiz (Maulana Nooruddin Muhammad.)

Extent : Complete.

The Mss. consists of —

(i) دیباچه نورس *
(ii) دیباچه گلزار ابراهیم *
(iii) دیباچه خوان خلیل *
(iv) مینا بازار *
(v) پنج رقعات *

These are prefaces in reality.

Beginning :

سرود سرایان عشرتکده قال که بنورس سرابستان حال کار کام و زبان *

End :

پشت بر هدف اجابت کاري ست خدنگ ارادت رو باستان او *

No. 853. شرح وقایه *

SHARH-I-WAQAYAH.

Substance, paper. Size, 12 × 7 inches. Number. of pages, 198. Lines on a page, 30. Mode of writing, shikasta. Condition, much injured. Appearance, very old.

Subject : Theology.

Author : (translated by Abdul Haq Sachchadil Sirhindi.)

Extent, Complete.

An encyclopaedia of Muhamadan theology and law according to Hanafite school, being a Persian paraphrase and explanation of

وقایة الروایة في مسائل الهدایة

Beginning :

الحمدلله رب العالمین والصلواة والسلام علي محمد و آله واصحابه اجمعین بعد هذا احقر عباد الله الغني عبدالحق سچا دل سرهندي الخ *

End :

یا براے عمارت وقف صرف نماید و جایز نیست که انرا درمیان مصارف قسمت کند *

Dated, 9th Zilhaj, 1253 A.H.

No. 854. چهار گلزار *

CHHAR GULZAR.

Substance, paper. Size, 8½ × 5¾ inches. Number. of pages, 168. Number. of lines on a page, 13. Mode of writing, shikasta. Condition, injured. Appearance, old

Subject : Grammar.

Author : Nithari.

Extent : Complete.

A short treatise on Persian grammar.

Beginning :

بعد حمد بیحد ایزد صمد لم یلد ولم یولد و نعت سید امجد اضعف بندگان باري نثاري چنین گوید الخ *

End :

و رعایت این چار حرف در قافیه از ضروریات است *

The work was printed in Calcutta in 1820 A.D.

No. 855. دیوان حافظ *

DIWAN-I-HAFIZ

Substance, paper. Size, 9½ × 6 inches. Number of pages, 434. Number of lines on a page, 15. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject : Poetry.

Author : Maulana Hafiz Shirazi.

Extent : Complete.

The collected works of the greatest lyrical poet of Iran, **Hafiz Shirazi** with a preface.

Beginning :

حمد بیحد و ثنائے بیعد و سپاس بیقیاس خداوند یرا کہ
جمیع دیوان حافظان اوراق بہ پروانہ سلطان ارادت اوست ... الخ *

The Qasida on folio 6 begins :—

مقدري کہ ز آثار صنع کرد اظہار *
سپہر و مہر و مہ و سال و ماہ لیل و نہار *

End :

چو در خاک مصلے یافت منزل
بجو تاریخش از خاک مصلے *

Dated 1261 A.H. (from the seal of Qamruddin).

No. 856. جامع فقہ الممات *

JAMI'-I-FIQH-AL-MAMAT

Substance, paper. Size, 9 × 7 inches. Number of pages, 142. Number of lines on a page, 11. Mode of writing, nastaliq. Condition, much injured. Appearance, old.

Subject : Jurisprudence.

Author : Muhammad Siddique Zuberi.

Extent : Complete.

A treatise dealing with the laws of the disposal of the dead, divided into eleven chapters based on the Hanafite school in Islam.

Beginning :

الحمد لله الذي يخرج الحي من الميت والصلواة والسلام على
شفيع الامم .... الخ *

End :

بر قبر شهيد ميفرمودند عليه السلام علي من اتبع و نيز ميگفتند ....

Scribe, Qader Ismail.
Dated, 27th Rajab 1224 A.H.

No. 857. سكندر نامه *

SIKANDAR NAMAH.

Substance, paper. Size, 7¾ × 5¾ inches. Number of pages, 632. Number of lines on a page, 11. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Poetry.
Author : Nizami of Ganja.
Extent : Complete.

The exploits of Alexander the Great are narrated in mathnawi.

Beginning :

خدا يا جهان پادشاهي تر است
زما خدمت آيد خدائي تراست ....*

End :

ازان مے كه جانرا بدو هوش باد
مرا شربت و شاه را نوش باد *

Scribe, Ghulam Muhammad Ali.
Dated 24th Rabiul Awwal, 1279 A.H.

No. 858. تفسير حسيني *

TAFSEER-I-HUSAINI.

Substance, paper. Size, 10½ × 7½ inches. Number of pages, 748. Number of lines on a page, 26. Mode of writing, Nastaliq. Condition, much injured. Appearance, very old.

Subject : Commentary of the Quran.
Author : Husain bin Ali Alwaiz Al Kashifi.
Extent : Complete.

This Mss. is also known as مواهب عليه * It is a commentary of the Quran.

Beginning :

در مواهب همه صوفيان باديه از موهب الهي كه برحضرت شيخ ركن الدين ركن علاء الدولت سمناني قدس سره فرود آمده مذكور است .... الخ *

End :

مَن اتّبع الهدی برحمتک یا ارحم الراحمین *

Scribe, Inayatullah.

No. 859. * آمدن (قلمی)

AMADAN QALAMI.

Substance, paper. Size, $9\frac{1}{2} \times 5\frac{1}{2}$ inches. Number of pages, 24. Numbre. of lines on a page, 12. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Grammar.

Author : not known.

Extent : Complete.

A booklet on the conjugation of Persian infinitives.

Beginning :

آراستن   آراست *

سنوارنا مصدر   سنوارا *

آراستید   آراستی *

سنوارے تم   سنوارا تو ...... الخ*

End :

یافتن   یابد *

پانا ـ حاصل کرنا *

Scribe, Muhammad Abdul Hamid.

Dated, 6th Ziqa'dah, 1286 A.H.

The following two other works (No. 860 and No. 861) also are under one and the same cover.

No. 860. * تصریف عزیزیہ

TASRIF-I-AZEEZIAH.

Number of pages, 12. Lines on a page, 15. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Grammar.

Author : not known.

Extent : Complete.

Another booklet on the conjugation of some of the Persian verbs.

Beginning :

الحمد لله رب العالمین ...... اما بعد این رساله ایست ...... الخ *

End :

چون از آرایندہ آرایندگان و از آراستہ آراستگان و از شنوندہ
شنوندہ گان ....

Scribe, Muhammad Abdul Hameed.
Dated 27th Jamadi-al-thani, 1286 A.H.

No. 861. لغات فارسي و اردو *

LUGHAT-I-FARSI-O-URDU.

Number of pages, 32. Number of lines on a page, 14. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject: Dictionary.
Author: not known.
Extent: Complete.
A short Persian—Urdu glossary.

Beginning :

اله ایزد کردگار اَحد *
خدا ایک

End :

یاے نسبت یاے تعظیم یاے ضمیر *
کا بڑا وہ
یاے استمرارے
تا

Dated 1270 A.H.

No. 862. شرح الغوثیہ *

SHARH-AL-GHAUTHIYYAH,

Substance, paper. Size, 6 × 4 inches. Number of pages, 75. Lines on a page, 13. Mode of writing, Shikasta . Condition, good. Appearance, old.

Subject : Sufism according to the Kadiri Order.
Author : Wali bin Muluk Shah al Siddiki alkadiri.
Extent : Complete.

Persian paraphrase of, and commentary on, Abd-al Khadir Jilanis (died A.H. 561) * الغوثیہ by Wali bin Muluk Shah al Siddiqi alkadiri.

Beginning :

حمد بیحد و ثناے بیعد دمر حضرتے را کہ حقیقت انسان مظہر ذات
و صفات جلال و جمال و یست ...... الخ *

End :

بود است همیشه باتو خواهد بود *

Scribe, Ain-al din Tauheed.

N.B.—This Mss. 862 and numbers 863 to 871 are in one and the same volume bearing Arabic Mss. D. No. 268.

No. 863. * رقعات

RUQ'AT.

Number of pages, 11. Number of lines, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject: Letters.

Author: Shaikh Abdul Qadir Jeelani and others.

Extent: Incomplete.

Some letters dealing with religious observances and practices of the Sufi order.

Beginning :

رقعه حضرت غوث الصمداني محبوب سبحاني سلطان الاوليا سيد
محي الدين ابو محمد شيخ عبدالقادر جيلاني رضي الله عنه ...... الخ *

End :

و معاندان که در مجلس باشند همه ساکت شوند و اگر سر
مرلبه *

No. 864. * ارشاد الطالبين

IRSHAD-AL-TALIBEEN.

Number of pages, 23. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject: Sufism.

Author: Naseer Jamal Quraishi.

Extent: Complete.

Hints to the author's followers on subjects of " Shariat ", Tariqat " and " Ma'rifat ".

Beginning :

الحمد لله رب العالمين ميگويد درويش حقير نقير نصير
جمال قريشي ...... الخ

End :

هر هرکنان ز عالم رفتیم و هر بماند

Scribe, 'Ain-al-din.

No. 865. آداب *

ĀDAB.

Number of pages 15. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufi ethics.

Author : not known.

Extent : Complete.

A code divided into seven babs (chapters) for "food", "invitation" "sama" (music) and etc.

Beginning :

صنف هذا الاداب الشیخ الکبیر سلطان الطریقت برهان الحقیقت

...... الخ *

End :

مجاهده و ریاضت خواهد کرد تا در باطن او ظاهر شود

Scribe, Ain-al-din Tauheed.

No. 866. شرح رباعیات مولانا جامی *

SHARH-I-RUBAIYAT-I-MAULANA JAMI.

Number of pages, 90. Number of lines on a page, 13. Mode of writing, shikasta. Condition, good. Appearance, old.

Subject : Commentary on Jami's ruba'is.

Author : Maulana Jami.

Extent : Complete.

Jami's commentary on some of his own ruba'is.

Beginning :

حمد الاله هو بالحمد حقیق

در بحر نوالش همه ذرات غریق

End :

هم ذاتهٔ هم خاتمه اش جمله توئی *

Dated, 1st Rabi'-al-akhir, 1161 A.H.

No. 867. لوائح*

LAWĀ'IH.

Number of pages, 54. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : System of sufistic doctrine.
Author : Maulana Jami.
Extent : Complete.
The full title being,

رسالۂ لوائح در بیان معارف و معاني *

An explanation of passages, giving the true sense in which the words are used rather than depend on the mere word meanings, and giving a list of the topics dealt with in the beginning.

Beginning :

لا أحصي ثناء عليك كيف و كل ثناء يعود اليك ..... الخ*

End :

لب بکشاي بنطق خاکت بدہان

Scribe, Ain-al-din Tauheed.

Dated, 9th Rabi'-al-thāni, 1161 A.H.

No. 868. شرح رسالہ جام جہان نما*

SHARH-I-RISALA-I-JAM-I-JAHAN NUMA.

Number of pages, 75. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufism.
Author : Not clear from the text.
Extent : Complete.

A commentary on the treatise entitled Jam-I-Jahan Numa dealing with sufi mysticism and laying emphasis on the greatness of the "heart".

Beginning :

حمد بیحد و شکر بیعد سزاي ذاتیکہ وحدتش منشاء احدیہ و واحدیہ شد الخ *

End :

و صفات حق ذاتہ ذاتہ صفاتہ صفاتہ انعالہ انعالہ در پیش است *

Scribe, 'Ain-al-din tauheed.

No. 869. رسالہ در معرفت *

RISALAH DAR MA'RIFAT.

Number of pages, 31. Number of lines, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufism.

Author : Not clear from the text.

Extent : Complete.

A treatise on the sufic conception of the Creator.

Beginning :

حق سبحانہ و تعالی شیون ذاتیہ خود را کہ عین ذات اویند الخ *

End :

و این دائرۂ اسما و صفات مبادي تعینات انبیاست و ملائیکۂ کرام علیہم الصلوات والتسلیمات *

Scribe, Muhammad Ain-aldin.

Dated, 17th Rabi-al-thani, 1161 A.H.

No. 870. رسالہ فارسیہ في الطریقۃ النقشبندیہ *

RISALA-I:FARSIYYA FILTARIQAT AL NAQSHBANDIAH.

Number of pages, 8. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufism.

Author : Maulana Jami.

Extent : Complete.

A short treatise on the Nakshbandi order of sufism.

Beginning :

سر رشتہ دولتي ایں برادر بکف آر ...... الخ *

End :

و از انہم نیاید در پناہ خود دارد جملہ سر خواص و عوام *

Scribe, Muhammad Ain-al-din.

Dated, 1171 A.H.

No. 871. اقتباسات از کتب مختلفہ *

IKHTIBASAT "(Extracts) from different books".

Number of pages, 30. Lines on each page. 13, Mode of writing, Shikasta. Condition, injured. Appearance, old.

End :

زلفت سر خویش و جمالت بخدائی
ہر ایک و ہم شرح کہ برمن چہ جفا کرد *

No. 1000. * قصاید بدر چاچ

QASAID-E-BADAR CHACH.

Substance, paper. Size, 12¼×10 inches. Number of pages, 113. Number of lines per page, 16. Condition, good. Mode of writing, not bad. Appearance, new.

Subject, poetry

Author, Badruddeen Muhammad.

Extent, complete.

A restored copy of the manuscript described under D. No. 68 of our Descriptive Catlogue of Oriental Manuscripts, Vol. I.

It is a Diwan containing, Qasidas, Ghazals and Qitas of Badruddeen Muhammad usually called 'Badr-e-Chach' (full moon of Chach), Chach being the ancient name of modern Tashkand, the birth place of the poet. Attracts by the liberality of Sultan Muhammad Bin Tughlaq (A.D. 1325—1351) He came to India and spent the greater part of his life at his court and composed many Qasidas in his praise. He was the panegynist of the said Sultan. He died after A.H. 746=A.D. 1346. Qasaides his lyrical poems, he composed a Shah-Namah in honour of the exploits of his patron.

Beginning :

حمد آں سلطان عالم را کہ عالم پرور است
انس او در راہ وحدت انس و جانرا رہبر است *

End -

ہر ناوک بلاکہ کمان قضا کشاد
مہمش بسوي سینہ غم آزماي ماست *

شاہي کہ لفظ او شکر افشاں تر از منت
در باغ مدح طوطي نغمہ سراے ماست *

تمت الکتاب در لشکر ظفر اثر *
(مقام تالاب کا کریہ *)

Subject : Poetry.
Author : Muhammad Akram Ghanimat of Ganjah.
Extent : Complete.

A Romantic mathnawi depicting the love story of Shahid and Aziz.

Beginning :

بنام شاهد نازک خیالان
عزیز خاطر آشفته حالان

End :

برای من شفیع محشرش کن
اگر خاکم کنی خاک درش کن

The poet belonged to Ganjah in the Punjab.

The work is said to have been completed in A.H. 1096 (A.D. 1685) (vide Descriptive Notice No. 1649, Volume I Catalogue of Persian Mss. in the Library of the India office).

No. 874. کتاب آمدن *

KITAB-I-ĀMADAN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{4}$ inches. Number of pages, 38. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Grammar.
Author : Not known.
Extent : Incomplete.

A booklet on the conjugation of Persian infinitives.

Beginning :

آمدن ' آمده بیاید می آید ...... الخ •

End :

نالیدن رونا نواختن بجانا

No. 875. نامعلوم الاسم *

NAMALOOM-AL-ISM.

Substance, paper. Size, 5×7 inches. Number of pages, 96. Number of lines on a page, 8. Mode of writing, Shikasta. Condition, badly injured. Appearance, very old.

Subject : Miscellaneous.
Author : Not known.

A very badly written booklet on topics mostly of miscellaneous nature.

As some of the first as well as the last pages are missing, neither how it begins can be cited, nor information relating to author, scribe or date of its composition can be had.

No. 876. * رساله نسخه جات

RISALAH NUSKHAJAT.

Substance, paper. Size, 6½ × 4 inches. Number of pages, 28. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Medicine.

Author : Zainulabidin.

Extent : Complete.

A collection of recipes for some of the common human ailments.

Beginning :

دفع بواسیر اول شیرا ترن بر موزہا چسپاند یعنی طلا کند *

End :

بکرم کار ساز بہ شود

No. 877. * مکاشفات رضوی

MUKASHAFAT-I-RADHAVE.

Substance, paper. Size, 11 × 10 inches. Number of pages, 370. Number of lines on a page, 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Commentary on Maulana Jalal-al-din Rumi's Mathnawi.

Author : Muhammad Radha.

Extent : Complete.

A Commentary on Jalaluddin Rumis's Mathnavi.

Beginning :

نہ ہر حمدے سزا وار آفریدگار جہاں و جہانیان است نہ ہر حامدے کاشف اسرار قرآن ...... الخ *

End :

ہمان مسایل کہ بجواب اول قانع گشتہ و حاصل این جواب ظاہر است *

Copied from a borrowed manuscripts, scribe being Usman Khan and the date 24th Ziqada 1270 A.H.

No. 878. رسالہ طب یوسفي (شهابي) *

RISALAH-I-TIBB-I-YUSUFI SHIHABI.

Substance, paper. Size, 12×9½ inches. Number of pages, 102. Number of lines on a page 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject: Medicine.

Author: Yusuf Shihabi.

Extent: Complete.

A compendium of Medical Science compiled according to the preface by the author for the Sultan Bahram Shah to gether with Medical pamphlet entitled. نامہ سید محمود ، غیاثیہ انوار الحکمت مراۃ المحققین *

Beginning :

کتاب طب یوسفي شهابي، تصنیف کردہ اند براے بادشاہ *
اکا بر سلطان احمد ... الخ *

End :

لاجرم عنان قلم بر صورت این مرقومہ کہ بجامع الفوائد ......

No. 879. مجمل الحکمت *

MUJMAL-AL-HIKMAT.

Substance, paper. Size, 11×10 inches. Number of pages, 368. Number of lines on a page, 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Astronomy and Allied Sciences.

Author : Not known.

Extent: Complete.

It is very likely a Persian translation of the abridged رسائل اخوان الصفا * Ikhwan-al-Safa, comprising several " risalahs " on mathematical, logical, natural, astronomical and allied sciences.

Beginning :

الحمد لله رب العالمین ...... اما بعد بدانید کہ کتابها بسیار
است و بیشتر بلغت ...... الخ *

End :

و در حکمت بطبع و در شریعت ترک لذتها تقلیدي کنند
و در حکمت بعلم *

No. 880. دیوان رکن الدین صاین *

DIWAN-I-RUKNUDDIN SAYEN.

Substance, paper. Size, 11 × 10 inches. Number of pages, 174. Lines on a page, 20. Mode of writing, Nastaliq. Restored copy. Appearance, new.

Subject : Poetry.

Author : Ruknuddin Sayen.

Extent : Complete.

The poetical works of Ruknuddin Sayen [same as described in No. 21 Desc. Cat. Islamic Mss. (Persian,) Vol. I of this Library].

Beginning :

هر دل که با جناب جلالت مجال یافت
منشور اقتدار و مثال کمال یافت *

End :

هر شب بخیالے و ہواے دگرست
هر روز بمنزلے و جاي دگرست *

No. 881. مناظر الانشاء *

MANAZIR-AL-INSHA.

Substance, paper. Size, 13 × 8½ inches. Number of pages, 107. Number of lines on a page, 12. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Rhetoric and prosody.

Author : Mahmud bin Shaikh Muhammad Gilani.

Extent : Abrupt ending.

A work on elegant prose writing with a bearing on rhetoric, prosody and figures of speech, etc.

Beginning :

یا مبتدي الانشاء مبسط نور الوجود یا محرري الکلم والقلم ... الخ *

End :

و مقامات بدیعي و حریري را که بفتح میم است *

No. 882. دیوان ادہم *

DIWAN-I-ADHAM.

Substance, paper. Size, 11 × 10 inches. Number of pages, 84. Number of lines, 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject: Poetry.

Author : Adham.

Extent : Complete.

Same as No. 26 (a) described in No. 26 (a) Desc. Cat. of Islamic Mss. (Persian) Vol. I of this library.

Beginning :

گل بباغ آمدو شد مرغ چمن نغمه سرا ...... الخ *

End :

از گردش تونیست سرا پای کمے
اے چرخ بگرد تا بگردیم دمے *

No. 883. دیوان احسن *

DIWAN-I-AHSAN.

Substance, paper. Size, 13¼ × 8½ inches. Number of pages 182. Number of lines, 18. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Poetry.

Author: Zafar Khan Mirza Ahsanullah (pen name Ahsan).

Extent : Incomplete.

Same as described in No. 3 of the Cat. of Islamic Mss. (Persian), Vol. I of this Library.

Beginning :

چوں گردد شرمساري در قيامت عذر خواه ما *

End :

که سر نیست در زیر بار کلاه *

No. 884. دیوان شفائي *

DIWAN-I-SHIFAI.

Substance, paper. Size, 11 × 10 inches. Numberof pages, 178. Number of lines on a page, 18. Mode of writing, Shikasta. Condition, restored copy. Appearance new.

Subject: Poetry.

Authors: Sharf-al-din Hasan Shifai.

Extent: Complete.

Beginning :

اے زدہ برتر از کمان خیمۂ کبريائي را
دست بتو کجا رسد عقل شکسته پاي را *

End :

بدگماني بس که دامن ميزني بر آتشم *
چون شفائي ريشه جان از امتحانم سوختن *

Same as described in No. 23, Vol. I, Cat. of Islamic Mss. (Persian) of this Library.

No. 885. * ديوان شوکت

DIWAN-I-SHAUKAT.

Substance, paper. Size, 11 × 9½ inches. Number of pages, 33. Number of lines on a page, 20. Mode of writing, Nastaliq. Restored Copy. Appearance, new.

Subject : Poetry.

Author : Shaukat.

Extent : Complete.

A concise poetical work of " Shaukat " whose full name is not known.

Beginning :

خدايا کرد باد شعله گردان پيکر مارا
غبار آسيائے باد کن خاکستر مارا *

End :

دماغت کهنه چون مينا بلند از نشه مبريم
به مخموران خود کردي تغافل پيشه اے ساقي *

Restore dfrom No. 197 Vol. I Desc. Cat. of Islamic Mss. (Persian) of this Library.

No. 886. * انشاے زينتي

INSHA-I-ZEENATI.

Substance, paper. Size, 8 × 4½ inches. Numbre of pages, 221. Number of lines on a page, 14. Mode of writing, Shikasta. Condition, much injured. Appearance, old.

Subject : Letters.

Author : Md. Zain-al-din Ali Khan.

Extent : Complete.

The first eleven folios of this Mss. are entitled * انشاے زينتی the next seven ones are entitled * ظفر نامه and the rest are entitled عقليات الاخرى *

The first folio of the Mss. and a few others here and there are torn.

Insha-i-Zeenati consists of 41 letters of literary value. The second one deals with anecdotes relating to the vizier of Nausherwan-i-Adil, viz, Khaja Buzer Jmehar. The third is a translation of some of the "Ahadith"

Beginning :

حمد ثنای جناب صمدیت تقدس و تعالی بوجود تقریر و
تمهید قلم در آوردن ... الخ *

End :

عشقبازان را بقا اندر بقا
حصه انها وصال نور عین
بهره اینها جمال کبریا *

Scribe, Muhammad Ibrahim Ispahani Dated, 12th Shaban 1124 A.H.

No. 887. * ارشاد السالکین

IRSHAD-AL-SALIKEEN.

Substance, paper. Size, 8×5 inches. Number of pages, 230. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, badly injured. Appearance, old.

Subject: Theology.

Author: Muhammad Sadiq Latifi-al-Khadri (as given in the 3rd treatise).

Extent : Complete.

Apart from the one entitled ارشاد السالکین * there are three more treatises embodied in this manuscripts, viz., الانسان الکامل ، رسالهٔ وجودیه * and مواهب القادریه * all under one cover. All of them deal with sufic mysticism of the Qadriya order.

Beginning :

الحمد لله الذی جعل انبیائه ...... الخ

End :

چنانچه در رساله سابق تفصیلاً ذکر کرده شد *

Dated 11th Jamadi-al-awwal 1197 A.H.

No. 888. * طامة الکبری

TAMMAT-AL-KUBRA.

Substance, paper. Size, 11¼×10½ inches. Number of pages, 290. Number of lines on a page, 20. M[illegible] of writing, Shikasta. Restored copy. Appearance, new.

Extent : Incomplete.
Subject : Poetry.
Author : Shaikh Jalal aldin Humzah Adhuri.
Extent : Complete.

This is a restored copy from the India Office Library Mss. No. 78. The proper title of this work should be مرات * (the mirror) of which طامة الكبرى* is one of the babs. The first bab is a kind of introduction on preliminary discourse on the creation in general and contains after the usual praises of God, Muhammad and etc., an account of the reasons the author had for writing this work.

Beginning :

خالق الخلق و ہو مولانا ذکرہ بالتقدم اولي *

End :

چوں غرائب نداشت او انجام
ختم کردیم والصلواة وسلام *

Other copies are described in the Ethe's Cat. of Persian Mss. in the India Office Library Vol. I, No. 709-711.

No. 889. دیوان آذري *

DIWAN-I-AZURI:

Substance, paper. Size, 11 × 10 inches. Number of pages, 240. Number of lines per page, 11. Mode of writing, Shikasta. Condition, restored copy. Appearance, new.

Subject: Poetry.
Author: Sheik Adhuri.
Extent: Complete.

Poetical works of Hamza bin Ali bin Malik bin Hasan Altusi commonly styled Shaik Adhuri. Every page of the restored copy of this manuscript bristles with mistakes which the examiner has attempted to rectify.

Beginning :

آغاز کن به که کند مردم دانا
بر نام خداوند تبارک و تعالے *
سر دفتر دیوان کتب خانهٔ دانش
حمدیست ستائش صفت حضرت اعلے *

End :

خدنگ چشم تو از دل گذشت هیچ نگفت
که گفته اند بزرگان که از گذشته نگویند *

No. 890. منتخب اشعار فارسي *

MUNTAKHAB ASHAR-I-FARSI.

Substance, paper. Size, 11 × 10 inches. Number of folios, 104. Number of lines per page 20. Mode of writing, shikasta, restored. copy. Appearance, new.

Subject : Poetry.

Author : Several poets.

Extent : Complete.

As the titles suggest, this manuscripts has in it . Selections from the works of the Poets * موسوی ، جرات ، واعظ and شوکت

Beginning :

دیباچه ...... سبحان الله هر چند دیده قلم را از کحلهٔ ذات سرمهٔ سلیماني ....

End :

نظم ...... هویدا گفتگو در کنه ذاتش نیست دانا را
بود ناچار از ضبط نفس غواص دریا را *

شوقم شتاب دارد و کوتاه میکنم
این نیم جان سوخته بادا فداي تو *

Restored from No. 197, Catalogue of Islamic Manuscripts (Persian) Volume I of this Library.

No. 891. ديوان صيدي *

DIWAN-I-SAIDI.

Substance, paper. Size, 11 × 10 inches. Number of pages 108. Numb of lines per page, 20. Mode of writing, shikasta. restored. copy Appearance new.

Subject : Poetry.

Author : Mir Syyid Ali Saidi.

Extent : Complete.

A collection of Mir Sayyid Ali " Saidi's" Khasidas, mathnavis, Ghazal intermixed with rubais, Qitas, etc.

Beginning :

شد بس کہ از خرام تو تعبیر حالہا
از جا در آمدند بگلشن نہالہا *

End :

ار الفت این زمان در جامہ مرد
بے بہرہ چو باغبان سروستانم *

Restorod from No. 26 (Persian) Catalogue of Islamic Manuscripts Volume I of this library.

No. 892. انتخاب مرزا طاہر وحید *

INTIKHAB-I-MIRZA TAHIR WAHEED.

Substance, paper. Size, 11 × 10 inches. Number of pages, 146. Numberof lines, per page, 20. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject : Poetry.

Author : Imadud Daula Mirza Muhammad, Tahir Wahced.

Extent : Complete.

As the title suggests, this manuscript contains selections from the Poetical works of Imad-al-daulah Mirza Muhammed Tahir Wahid, chiefly "Rubais' " Ghazals ", etc.

Beginning :

چنان کز سنگ و آہن آتش سوزن کند پیدا
زنی چوں ہر دو عالم را بہم جانان شود پیدا *

End :

نیست اینکہ گردوں بے غرض پیری کس بخشد
ز رفتن کرد کم افزود اگر در چشم پروازے *

Restored from No. 26 (Persian) Catalogue of Islamic Manuscripts, Volume I of this Library.

No. 893. دیوان یاد *

DIWAN-I-YAD.

Substance, paper. Size, 11 × 9½ inches. Number of pages (Persian 26), and (Urdu) 16. Number of lines per page, 17. Mode of writing, nastaliq. restored copy. Appearance, new.

Subject : Poetry.

Author : Shah Mahmud " Yad "

Extent : Complete.

Under one cover are poetical works (i) in Persian consisting of 13 folios and (ii) in Urdu of 8 Folios of Sha Mahmud "Yad". The Urdu part of the " Diwan " bears Urdu No. 128, all arranged alphabetically .

Beginning :

محبت زنده مي سازد دل پژ مردهٔ ما را
مرا شکم سبز گرداند گل افسردهٔ مارا *

End :

الهي گلشن دولت ہمیشہ خورم دار
دعاے من تو اجابت کن اے مجیب قدیر *

Restored from No. 66 (Persian) Catalogue of Islamic Manuscripts, Volume I of this library.

No. 894. صراح اللغات *

" SURAH-AL-LUGHAT.

Substance, paper. Size, 12×7½ inches. Number of pages, 592, Number of l;nes, per page, 17. Mode of writing, nastaliq. Condition slightly injured. Appearance, old.

Subject : Lexicography.

Author : Abul Fazl, Muhammad Bin Umarbin Khalid.

Extent : omplete.

This manuscript is an abridgment of Jauhari's Arabic Dictionary with Persian equivalents added to Arabic words. This should strictly speaking, be entitled Sehha-al-Lughat.

Beginning :

قال الفقير الي مولاه الغني به عمن سواه الواثق بالمتعالي
عن الولد والوالد ابوالفضل محمد بن عمر بن خالد المدعو بجمال
القرشي جمّل الله احواله و حصل آماله احمد الله وہو المحمود بكل
اللغات و جلّها و اشكره و ہو المشكور ...... الخ *

End :

و بيدار شدن از خواب بقطان بيدار ....

No. 895. كشف الغطاعن اشراط يوم الجزا *

KASHF-AL-GHITA-AN-ASHRAT-I-YAUM-AL-JAZA.

Substance, paper. Size, 7¾ × 6 inches. Number of pages, 132. Number of lines per page, 17. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject : Traditions.

Author : Moulvi Mohammed Baqer.

Extent : Ccomplete.

This manuscript is an explanation of some 6f the traditions with a preface dealing with the age of this world, etc.

Beginning :

حمدیکه انیس شام غریبان ظلمت اباد شداید دنیا بود و
ثنائیکه دلیل سرگشتگان ساهره آشوب زاي شورش افزا باشد مرقیوم
باعثي را که بعثت میمنت اثر هادي مارا بارفیین محشر طامةالکبری
...... الخ *

End :

و این عاصي و دیگر مطالعان موفق را از ملاحظه اش منتفع سازد
و توفیق عمل و استقامت دهد انه قریب مجیب *

dated 1203 A.H.

No. 896. منتخبات *

"MUNTAKHABAT".

Substance, paper. Size, 7 × 4½ inches. Number of pages, 378. Number of lines per page 12. Mode of writing, partly shikasta, partly nastaliq and naskh. Condition, slightly injured. Appearance, old.

Subject : Letters and Miscellaneous.

Author : Compiler is not known.

Extent : complete.

As the title of this manuscripts suggests, it is a collection of a number of treatises, the titles of some of which are " 15 letters", تاریخ تولدات
سلوك العارفین ، دار الاسرار ، مرغوب القلوب ، مثنوی شریف ، رسالہ مرج البحرین *

Beginning :

رقعات من تصنیف بایزید بسطامي قدس الله سره العزیز رقعه
اول بجانب محمد لطیف........ الخ *

End :

جو کچھ کہ خدا سے باز رکھتا ہے تیرے تیں تمام نان و حلوا
نام کیا ہوں میں اے فرزند *

Scribe, Aqa Kalb Ali dated 1211 A.H.

No. 897. * بہار دانش

BAHAR-I-DANISH.

Substance, paper. Size, 9½ × 6¾ inches. Pages, 514. Number of lines per page, 13. Mode of writing, shikasta. Condition, very badly injured. Appearance very old.

Subject : Romance.

Author : Sheik Inayathullah Kanbui.

Extent, Incomplete.

A very famous collection of tales and ancedotes based on the romance of Jahandar Shah and Bahrawar Bano.

Beginning :

فاتحہ کتاب مستطاب آفرینش و پیرایہ صحیفہ دانش و بینش
حمد خداوند خردبخش سخن آفرین و صورت نمائے معنی ... الخ *

End :

Not easily readable due to damages.

No. 898. * بہار دانش

BAHAR-I-DANISH.

Substance, paper. Size, 9 × 7 inches. Pages, 508. Number of lines, 16. Extent, incomplete. Mode of writing, shikasta. Condition, injured. Appearance, old.

Subject : Romance.

Author : Shaik Inayathullah Kanbui.

Extent, incomplete.

A too well known collection of tales and anecdotes, etc. with the frontispiece missing in the manuscripts.

Beginning cannot be stated for want of the missing page. It should be the same as 897-

Scribe " Roshan Roy, dated 15th Jummada-al-awwal, 1212 A.H.

No. 899. رسالہ عقائد *

RISALAH-I-AQA'ID.

Substance, Size, paper. 8¼ × 7 inches. Number of pages, 164. Number of lines per page, 13. Mode of writing, nastaliq. Condition, injured. Appearance old.

Subject : Theology.

Author : Ibrahim Bin Mohammed.

Extent, : Cmplete.

It is a collection of the Prophet's sayings divided into a hundred and nine "fasls" chapters, proving that only one of the 72 sects among Muslims, viz., اهل سنت الجماعت * alone are following the path of I slam rightly and is, therefore, the only one to enter into جنت * heaven.

Scribe, Mohammed Ali.

Beginning :

الحمد الله رب العالمين و الصلوا والسلام علي رسول محمد و آله
و اصحابه اجمعين بعد حمد و صلواة گولا بنده محمد ابراہیم بن محمد
که حضرت رسالت پناه علیه الصلواة و السلام فرموده اند که امت
من ہفتاد و ۳ سه فرقه خواہند شد ...... الخ *

End :

ایشان خلق را منظور نداشتند و ہمه چیز از خالق میدانند *

Dated, 7th Rabial awwal 1238 A.H.

No. 900. انشاے صبیان *

INSHA-I-SIBIYAN.

Substance, paper. Size, 9 × 6¾ inches. Number of pages, 118. Number of lines per page, 11. Mode of writing, nastaliq, Condition, injurd slightly. Appearence, old.

Subject, Letters.

Author, Not known.

Extent, complete.

This manuscript is believed to have been issued in 3 volumes of which this is the first, divided into 36 babs. It is a collection of letters on various topics.

Beginning :

No. 901. اوراق الصرف *

AURAQ-AL-SARF.

Substance, paper. Size, 7¾ × 6 inches. Number of pages, 214. Number of lines per page, 9. Mode of writing, beautiful, nastaliq. Condition, good. Appearance, old.

Subject : Etymology.

Author : Not known.

Extent : Complete.

It is a manuscript dealing with the صرف * of Arabic words using the Persian medium for its explanation.

Bginning :

بدانید که کلمات لغت عرب باعتبار سلامت و صحت و علت مواد خود منقسم اند به سه ۳ قسم سالم و صحیح و معتل زیرا که حروف مباني بیرون نیستند ازین اوجه ثلاثه مذکوره و ترکیب کلمات بدون آنها غیر ممکن ... ... الخ *

End :

الحمد لله با البدایته والنهایة و الصلوة علي نبینا محمد و آله و اصحابه اهل الهدایة *

No. 902. نام حق *

NAM-I-HAQ.

Substance, paper. Size, 9 × 6½ inches. Number of pages, 303. Number of lines per page, 17. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Theology.

Author : Sharf-al-din-Bukhari.

Extent : Complete.

The first eight folios of this manuscripts, entitled نام حق are verse on obligatory prayer, ablution, fasting, etc., and beginning

نام حق برزبان همی رانم
که بجان و دلش همی خوانم *

The remaining 152 folios deal with the قصص الانبیاء؟ * This is possibly a wrong title for مجمع احسنات * This is biographies of all the prophets, and

Beginning :

الحمد لله رب العالمين و العاقبة للمتقين و الصلواة علي رسوله محمد و آله اجمعين *

روايت كرد محمد ابن ابراهيم ابن اسحق نصاري رحمة الله عليه باستاد كه او را بود از امام المتقين امام جعفر صادق و از پدر خود محمد ابن علي .... الخ *

End :

هيچ كدام بشرف ايمان مشرف نشدند اللهم علي النبي الرحمته ......

No. 903. رساله در علم نحو *

RISALA-DAR-ILM-I-NAHO.

Substance, paper. Size, 10½ × 6 inches. Number of pages, 76. Number of lines per page, 13. Mode of writing, partly nastaliq and partly naskh. Condition, injured. Appearance, old.

Subject : Grammar.

Author : Not known.

Extent : Complete.

This manuscript consists of four small treatises on the Arabic صرف و نحو explained in Persian. The first folio of the treatise is missing and the beginning is abrupt.

Beginning :

و يسر يسراً و اين امثال نيز......... الخ *

End :

و لكل و جهته موليها فاستبقو الخيرات *

No. 904. محاسن آداب از طريقه طاهرين *

MAHASIN-E-ADAB AZ TARIKA-E-TAHIRIN.

Substance, paper. Size, 9 × 5 inches. Number of folios, 650. Number of line, per page, 17. Mode of writing, good, nastaliq. Condition, very badly injured. Appearance, very old.

Subject : Ethics.
Author : Mukammad Bakhir Bin Muhammed Taqi.
Extent : Cmplete.

This manuscripts appears with the above title as per the first folio of it though it should strictly speaking about the حليه المتقين * "Hulyat-al-Muttaqeen" It is a treatise on the customs and observances of daily life according to the precepts of the Imams.

درآداب لباس - در آب حلي و زيور پوشيدن - و سرمه كشيدن -
در آئينه نظر كرد و در آداب خوردن و آشاميدن *

It is divided into 14 babs with a "Khatimah". According to the index. the following are some of the headings :—

در آداب لباس، در آداب حلي و زيور پوشيدن و سرمه
كشيدن - در آئينه نظر كردن و در آداب خوردن و آشاميدن *

The first folio is missing. ' The Khatimah" is in miscellaneous matters and begins as follows :—

Beginning :

در بيان بعضي از آداب متفرقه و فوائد نافعه از حضرت صادق
منقول است كه بسيار است كه بعضي از شيعيان ما در افتتاح بعضي
از كارها فراموش ميكنند گفتن ... . الخ *

End :

و بهترين مردم كسي است كه مردم از و منتفع شوند *

Dated, 6th Muharram, 1102 A.H.

No. 905. رساله در بيان محاسن آداب *

RISALA DAR BAYAN MAHASIN-I-ADAB.

Substance, paper. Size, 9 × 4¾ inches. Number of pages, 737 (with 17 pages of Tabirnama). Number of lines per page, 17. Condition, injured. Mode of writing, crude Nastaliq. Appearance, old.

Subject : Ethics.
Author : Muhammed Bakhir Bin Muhammed Taqi.
Extent : Complete.

This like is the preceeding manuscript, in its opening pages entitled محاسن آداب but at its end is entitled حليه المتقين * This is also divided into 14 babs and transcribed by a "different" but poor copyist. Besides, there are 9 folios of Tabirnama at the end. Its subject matter is the same as the preceeding one's and divided into 14 babs.

Beginning :

الحمد لله الذي علي انبيايه المرسلين ماحسن حلية المتقين و بعث نخبة اصفيايه محمداً صلى الله عليه و آله التتميم مكارم اخلاق المومنين و اكمل في اوصيايه المنتخبين .... الخ *

End :

و بهترين مردم كسى است مردم از و منتفع شوند *

Scribe, Sharief Hussain Bin Sultan Ali.

No. 906. تشريد النوم بموعظة القوم *

TASHRID-UL-NOUM BAMAUAIZUTH-AL-QAUM.

Substance, paper. Size, 9½ × 6½ inches. Number of pages, 514. Number of lines per page, 15. Mode of writing, Nastaliq. Condition, very badly injured. Appearance old.

Subject : Biography.

Author : Muhammed Bin Mohammed Jan-i-Jahan.

Extent : Incomplete.

Some of the folios of this manuscript are either missing or badly arranged and on account of its much injured contition, it is difficult to trace either the scribe or the date. It is a chronology of some of the Muslim divines and their greatness, in brief, expatiated.

The beginning cannot be stated as the first few folios are missing.

Beginning :

فيض ابتسام قطان مجامع ملكوت معطر گردد الخ *

End :

الشيخ الكامل شيخ محمد انور بن شيخ منور رحمة الله عليهما محمد خان جهان والد حاجي محمد انور قدس الله اسرا رهيم *

No. 907. انتخاب قصص الانبياء *

INTIQAL HASAS-UL-ANBIA.

Substance, paper. Size, 8½ × 5½ inches. Number of pages, 135. Number of lines per page, 13. Mode of writing, shikasta, Condition, injured. Appearance, old.

Subject : Theology.

Author : Not known.

Extent : Complete.

The first fifty-eight folios of this manuscript deal with the "Miraj" معراج of Hazrath Muhammad, the Prophet of Islam, the matter being taken from قصص الانبياء نوری and bears a different date from the one noted above. The remaining folios deal with the titles and etc., of the Prophet, which also has been taken from the same book, viz., قصص الانبیاء نوری

Beginning :

الحمد لله رب العالمين و الصلواة و السلام علي سيد المرسلين
محمد و آله و اصحابه اجمعين ـ بدانکه بندهٔ ضعيف ذکر معراج شريف
از کتاب قصص الانبياء نوري انتخاب براے مشتاقان جمال باکمال
و متصوران شب و روز حضور عالي تحرير نمود ... .. الخ *

End :

اکنون هيچ قبيله از فرزندان او بيش نيستند *

Dated 2nd Rabi-al-awwal, 1259 A.H.

No. 908. منتخب *

MUNTAKHAB.

Substance, paper. Size, 6¼ × 4 inches. Number of pages, 227. Number of lines per page, 9. Mode of writing, shikasta. Condition, a number of folios in the beginning have been very badly injured. Appearence, old.

Subject : Astronomy.

Author : Lutfullah.

Extent : complete.

This manuscript is an abridged Persian translation of خلاصة الحساب "Khulasat-al-Hisab", by Lutfullah Muhandis, dealing with astronomy, astrology and arithmetic. Folios 5 to 34 are very badly injured. The last fourteen folios deal with Arabic numerals, and how they are written.

Beginning :

الحمد لله رب العالمين و الصلواة و السلام علي رسوله محمد و آله
و اصحابه اجمعين اما بعد ميگويد لطف الله مهندس استاد احمد
لاهوري غفر الله له .... الخ *

End :

اعني چار جذ راست که دو باشد *

Scribe, Ghulam Muhammad.

Dated, 24th Muharram, 1247 A.H.

No. 909. شرح پنج رقعات *

SHRARH -I-PANJ-RUQAT.

Substance, paper. Size, 8¼ × 5¼ inches. Number of pages, 290. Number of lines per page, 16. Mode of writing, Nastaliq. Condition, badly injured. Appearance, old.

Subject : Letters.

Author : Àbdul Ahad.

Extent : Complete.

The first 75 folios, written in good nastaliq, of this manuscript are in prose, the rest, which is by a different hand, using a different ink, used written in shikasta, are in verse. It is an explanation of رقعات, or پنج رقعہ by Moulana Nuruddin Zahuri Tarshizi.

Beginning :

اے در صفت خس بدہاں اہل زباں
درمتن جلالت ہمہ شارح حیراں

عذراں طومار آہ خونین جگران جانگداز و بیدلان با نالہ دمساز
مضمون قیامت مشحون یاد شاهدیست کہ ریحان خطان روزگار
پرسبزي حسن بوام گرفتہ سبزۂ بیگانہ چمن جمالش ...... الخ *

End :

جرم بے اندازہ گلگوں پوش
و جہل آئینہ ادار *
صیقل توفیق من بدنام
غفلت پروري *

Scribe, Mohkam Beg.....

Dated, possibly 15th Jamadi-al-awwal, 1243 A.H.

No. 910. نگارستان *

NIGARISTAN.

Substance, paper. Size, 7¾ × 4½ inches. Number of pages, 428. Number of lines per page, 17. Mode of writing, crude nastaliq. Condition, injured mostly margin. Appearance, old.

Subject : Ethics.

Author : Not known.

Extent : complete.

This manuscript is divided into eight "babs" and attempted to be brought out on the lines of Gulistan of Saadi, in style, language and, etc.

Beginning :

منتہاے بے منتہا خداے بے ہمتاے را عز وجل کہ در تشدید

بناے حکمش عمل است ونہ تنقید قضاے حکمش .. .. الخ *

End :

سود نہ زاہد را زدلق کبود

آنکہ حق را بخرقہ یافت کہ بود *

No. 911. * كفاية المومنين في معجزات ائمة المعصومين

KIFAYAT-UL-MOMINEEN.

Substance, paper. Size, 9 × 5 inches. Number of pages, 395. Number of lines per page, 17. Mode of writing, nastaliq. Condition, injured in the margin. Appearance, old.

Subject : Theology.

Author : Mohammed Sharif.

Extent : Incomplete.

This manuscript is divided into 14 "babs" deals with the miracles of the Imams, * معجزات ائمه The first ten and the last folio having been lost they seem to have been replaced by new ones by Syed Rida Hussain, possibly with the help of his own copy of it.

Beginning :

حمد و سپاس نامحدود واجب الوجود یرا کہ خلقانرا بدین

مبین بہترین موجودات راہ نمود الحمد لله الذي هدانا لهذا و

كنا لنهتدي لولان هدانا الله لقدجاءت رسل ربنا باالحق ...... الخ *

End :

کہ انشاء الله آن نیز عنقریب محصل خواہد شد *

Scribe, Syed Rida Hussain.

Dated, 25th Ziqa'dah 1273 A.H.

No. 912. * كتاب مجمع الفرس

KITABI--MAJMA-UL-FARS.

Substance, paper. Size, $9\frac{1}{2} \times 5\frac{3}{4}$ inches. Number of pages, 467. Number of lines per page, 19. Mode of writing, nastaliq. Condition, much injured. Appearance, very old.

Subject : Lexicography.

Author : Muhammad Khasim "Sururi".

Extent : Complete.

This is the first edition of the Persian dictionary by the authors drawing for its matter freely from other standard works then available.

Beginning :

ابتداي كلام هر دانشمند سخنور و انتهاي سخن هر خردمند هنر
پرور شايشته و سزا وار است ... ... الخ *

End :

من آنچه شرط بلاغست بانو مي گويم
تو (آنچه) از سخنم پندگير و خواه ملال *

Dated, 30th Ziqa'dah 1030 A.H.

No. 913. رسالہ در علم جفر و رمل و دعوت اسماے عظام *

RISALA-DAR-ILMI-JAFAR-O-RAMAL.

Substance, paper. Size, 6¼ × 5¼ inches. Number of pages, 294. Number of lines per page, 14. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Astronomy.

Author : Not known.

Extent : Incomplete.

The first 29 folios of this manuscript deal with علم جفر و رمل * "Ilm-i-Jafr-o-Ramal", with 13th Jamadi-al-sani 1216 A.H. as its date. The last 126 folios deal with "Dawat-i-asmai-uzzam دعوت اسماے عظام with 6, the Shawwal 1216 A.H. as its date. One or two of the opening folios of the former are missing and, therefore, it begins abruptly thus :—

Beginning :

اول و نصرة الخارج راباد دويم گرفته اند بدين ترتيب ... الخ *

The second treatise begins as follows :—

جوہر سیوم در عمل دعوت اسماے عظام وغيره و شرائط آن
و اين مشتمل بر مقدمه و چند فصول است .... الخ *

End :

ہرچہ مشکل باشد حل ۰ آسان شود اين اسم كاى است *

No. 914. مباحث اضافت قوانین منطق *
MABAHITH-E-IZAFAT QAWANEEN-I-MANTIQ.

Substance, paper. Size, 10 × 6⅞ inches. Number of pages, 122. Number of lines per page, 26 in the first two folios and 13 in the other 59 folios. Mode of writing. Nastaliq, Condition, good but the paper has become brittle. Appearence, old.

Subject : Grammar and Logic.

Author : Ghulam Mahdi Khustar.

Extent : complete.

The first few folios of this manuscript deal with a literary discussion of اضافت "apostrophe" in the Persian Grammar by some unknown author but the author of the remaining folios is Ghulam Mahdi Khustar. The later 59 folios deal with قوانین منطق * i.e., rules in logic.

Beginning : of the first part, i.e., "مباحث اضافت'

اضافت نسبت کردن چیزیرا بسوي چیزي .... الخ *

Beginning : of the secnd part i.e., "قوانین منطق"

انفصل طریقه که اختتام مقاصد کلي .. .. الخ *

End :

لهذا حصول یقین و عمل آن بهترین مقاصد است *

Dated, 5th Muharram, 1275 A.H.

No. 915. عقائد جامي *
AQAID-I-JAMI.

Substance, paper. Size, 6 × 4⅓ inches. Number of pages, 95. Number of lines on a page, 11. Mode of writing, partly crude Nastaliq and partly Shikasta. Condition, badly injured. Appearance, old.

Subject : Theology.

Author : Maulana Jami.

Extent : Complete.

A collection of short theosophical poems on the Muslim creed by Jami. This manuscript is also known as, اعتقاد نامه *

Scribe, Farrakh, S/o Mulla Ashraf Khurasani.

Beginning :

بعد حمد خدا و نعت رسول

بشنو این نکته را بسمع قبول *

End :

از روے احتیاط برجا و اولي و انسب است *

Dated, 15th Jamadi-al-Sani 1247 A.H.

No. 916. * مثنوي يوسف زاليخا

MATHNAVI-E-YOUSUF-ZALEEKHA.

Substance, paper, Size, 9¼ × 5⅜ inches. Number of pages, 279. Number of lines per page, 15. Mode of writing, crude nastaliq. Condition very badly injured. Appearence, old.

Subject : Romance.

Author : Abdul Rahman Jami.

Extent : Complete.

A romantic mathnavi with brief explanations and glossary noted below difficult words and phrases :—

Scribe, Syed Ataullah.

Beginning :

الهي غنچهٔ امید بکشا

گلے از روضهٔ جاوید بنماے *

End :

کہ ہست از ہرچہ گوئي خاموشي بہ

Date, 2nd Rabi-ul-Awwal 1143, A.H.

No. 917. * مثنوي يوسف زليخا

MATHNAVI-I-YUSUF-ZALEEKHA.

Substance, paper, Size, 9¼ × 5¾ inches. Number of pages, 278. Number of lines per page, 15. Mode of writing, nastaliq. Condition, injured in the margin. Appearance, old.

Subject : Romance.

Author : Abdul Rahman " Jami".

Extent : Complete.

This another copy of the romantic mathnavi in a better condition and with similar explanation of difficult words and phrases, etc., noted just below the text.

Beginning :

الهي غنچهٔ امید بکشا

گلے از روضهٔ جاوید بنماے *

End :

زبان را گوشمال . خامشي ده

که پست از هر چه گوئي خامشي به *

Scribe, Muhammad Sibghatullah.

Dated, 2nd Ziqa'idah 1242, A.H.

No. 918. * فقه شيعه

FIQH-E-SHI'AH.

Substance, paper. Size, 9 × 5½ inches. Number of pages, 286. Number of lines per page, 15. Mode of writing, poor Nastaliq. Condition, badly injured. Appearance, old.

Subject : Jurisprudence.

Author : Not known.

Extent : Incomplete.

As some of the folios, atleast one on either end are missing, it is not possible to give either the name of author or scribe or the date of the manuscripts. It deals with tenets according to the Shiah community. The beginning of the manuscript cannot be quoted, as usual.

Beginning :

و در مطلق چناں گوید که *

End :

صداق بدانکه ذکر صداق در نکاح *

No. 919. * مفتاح الجنان

MUFTAHUL JINAN.

Substance, paper. Size, 12 × 8 inches. Number of pages, 381. Number of linee per page, 21. Mode of writing, crude Nastaliq. Condition, good. Appearance, old.

Subject : Theology.

Author : Muhammad Bin Mujir Bin Vajih Adib.

Extent : complete.

It is a work on Muslim Theology and moral Philosophy, especially on the ceremonies and outer observances of Islam, as prayers, invocations, etc., having 25 " babs ", chapters, based on several books on " Tafsir " تفسير such as تفسير زاهدى تفسير مغنى تفسير منير تفسير and etc.

Beginning :

حمد بیحد و ثنائے بیعدد سر خالق احد و رازق صمد کہ بر گزیدۂ بشر را بر کل مخلوقات قال اللہ تعالے ... الخ *

End :

نیکی برائے اودہ درجہ و محو کنم از وے دہ بدی ......

Scribe, Abdul Ali.

Dated, 18th Jamadi-al-Thani 1262, A.H.

No. 920. مکاتبات علامی *

MUKATABAT-I-ALLAMI.

Substance, paper. Size, 9⅝ × 5⅓ inches. Number of pages, 676. Number of lines per page, 15. Mode of writing, mostly nastaliq though some folios are in crude shikasta. Condition, much injured. Appearance, old.

Subject : Letters.

Author : Abul Fadhal. ابوالفضل *

Extent : Complete.

A judicious collection of official letters and refined prose writing of Abul-Fadhal bin Abd-al-Samad bin Afzal Muhammad (first edition) or daftar.

Beginning :

گونا گوں نیائش مر داور یرا کہ وجود بشر را از کارخانۂ عنایت کسوت حیات ...... الخ *

End :

شناسندہ گر نیست شوریدہ مغز
نہ بہرہ شناکے زد یندار نغز ...... الخ *

Scribe, Shaik Mustafa.

Dated, Rabi-al-Awwal 1160, A.H.

No. 921. چہار گلزار *

CHAR GULZAR.

Substance, paper. Size, 8¼ × 6¼ inches. Number of pages, 198. Number of lines per page, 13. Mode of writing, nastaliq. Condition injured. Appearance, old.

Subject, Etymology.

Author, Nisari.

Extent, complete.

This is an advanced treatise on the Etymology, Syntax and Prosody of the Persian language by an ananymous grammarian, possibly a translation of some Arabic grammar by one Nisari.

Beginning :

بعد حمد بي حد ايزد صمد لم يلد ولم يولد و نعت سيد امجد اضعف بندگان باري نذاري چنين گويد كه روزي بنده را صاحب بلند اقبال دريا نوال ...... الخ *

End :

Last few pages badly injured.

Dated, 9th Jamadi-al-Thani, 1245 A.H.

No. 922. * نجم الهدي

"NAZMUL HUDA".

Substance, paper. Size, 9⅝ × 6½ inches. Number of pages, 99. Number of lines per page, 17. Mode of writing, shikasta. Condition, injured. Appearances, old.

Subject : Theology.

Author : Syed Mohammad Husawi Walih.

Extent : Incomplete.

This manuscript aims at the differentiation between حقيقت ' طريقت ' شريعت and معرفت each of which is sub-divided into 8 to 11 لمعه "babs."

Beginning :

زينت آغاز اين فرخ كتاب
گشت از حمد كريم مستطاب *

End :

پس كلام و صمت اوار دو يقين
نيست غير از طاعت جان آفرين *

No. 923. * مفتاح الصلواة

MIFTAH-AL-SALWAT.

Substance, paper. Size, 9 × 6½ inches. Number of pages, 255. Number of lines per page, 11. Mode of writing, crude Nastaliq. Condition, good. Appearance, old.

Subject : Theology.

Author : Anahymous.

Extent : Gmplete.

A religious treatise on prayer, rites and observances in Islam. It has glosses on the margin and below the text. The author remains ananymous after mentioning that the work was written for one of his nephews named Sheik Ahmed bin Sulaiman.

Beginning :

الحمد لله رب العالمين والصلواة والسلام علي رسوله محمد سيد الاولين والآخرين و علي آله واصحابه اجمعين بدان نيك بخت كند ترا حق تعالے كه دانستن فرض بر هر مكلف فرض است و دانستن واجب واجب است و دانستن .... الخ *

End :

بسيارے از مسائل درين رساله بجهت اختصار ترك نموده شد اينقدر بجهت عمل كافي است *

Dated, 1st Rabi-al-Awwal, 1270 A.H.

No. 924. شرح قصيده بردهٔ *

SHARAH-I-QASIDAH-I-BURDAH.

Substance, paper. Size, 9 × 6 inches. Number of pages, 174. Number of lines, per page, 13. Mode of writing, shikasta. Condition, good. Appearance, old.

Subject : Eulogium.

Author : Ghazanfar bin Jafar Al Hussaini.

Extent : Complete.

An attempt in the persianat explanation of the well-known Qasidat-al Burda in Arabic, written by Sharf-al-din Abu Ubaidullah Muhammad Bin Syed Albuseri.

Beginning :

موزون ترين كلامي كه اركان بيت المعمور
قصيدهٔ سخن از و سالم است حمد و ثناء قادريست
كه نظم سلسله آفرينش از مطلع تا مقطع اثر قدرت اوست ... الخ

End :

شتران بآوازهاے خوش و مراد و وام و استمرار باران رحمت *

Dated, 15th Ziqaidah, 1242 A.H.

No. 925. شرح فارسي بر كتاب الفرائض *

SHARH-I-PHARSI BAR KITAB-UL-FARAIDH.

Substance, paper. Size, 9 × 6 inches. Number of pages, 380. Number of lines per page, 17. Mode of writing, shikasta. Condition, injured. Appearance old.

Subject : a commentary on Kitab-al-Faraidh.

Author : Mir Sheik bin Nur-al-din Muhammad Alburani.

Extent : Complete.

A Persian commentary on the Arabic work كتاب الفرائض* with تركه "division of property", both movable and immovable, and the share of each of the heirs ubon one's death.

Beginning :

الحمد لله الذي جعل العلماء ورثة الانبيا .... الخ

End :

و باقي مسايل در مطولات مذكور است *

Scribe, Khader Ali.

No. 926. مفتاح الصيام *

MIFTAH-AL-SIYAM.

Substance, paper. Size, 8 × 5½ inches. Number of pages, 122. Number of lines per page, 15. Mode of writing, beautiful Nastaliq. Condition, good. Appearance, old.

Subject, Theology.

Author, Muhammad Adam.

Extent, complete.

A translation into Persian of the observances of "fasts", "Taraveh", "Fitra", and Id-al-fitr" taken from "Fatawa-i-Alamgiri" and "Bahr-al-rayaq" with a significance of each stated.

Beginning :

در حمد و احسان نثار باد بر حضرت منان
كه برگزيد شهر رمضان را ...... الخ *

End :

و اگر خارج شد از مسجد و وضو كرد و آمد و تكبير گفت جايز است —

Dated, 7th Ramadhan, 1248 A.H.

No. 927. * دستور شگرف

DASTUR-I-SHIGRAF.

Substance, paper. Size, 8½ × 6½ inches. Number of pages, 148. Number of lines per page, between 13 and 15. Condition, good. Mode of writing, partly nastaliq and partly shikasta. Appearance, old.

Subject : Prosody.
Author : Bhupath Rai.
Extent : Complete.

It is a treatise in Persian on kinds of prose, poetry, including prosody and figures of speech in minute detail, the whole structure being based on Arabic Grammar for advanced students.

Beginning :

اے از تو بر اہل صنعت آمد تحقیق
گر معنی نازک است و زفکر دقیق*
این نامہ کہ نام یافت دستور شگرف
امید کہ از قبول یابد تصدیق*

End :

کلمات کہ باتصال الفاظ*

ما قبل یک کلمہ معنی گوناگوں دہد چوں کلمہ مند کہ بمعنی خداوندے آید مثل خرد مند و دانشمند و دولتمند کلمہ بکاف فارسی معنی فاعلیت دہد چون خدمتگار و خداوندکار آموزگار آمرز کار کلمہ در معنی صاحب چوں ہنرور تاجور سخنور بہرہ ور گاہ این و او را ساکن سازند چوں کنجور تمام شد بہشتم جمادی الاول سنہ ۱۲۲۷ ہجری *

The above manuscript is possibly a copy of the following one bearing No. 928, as it abounds in mistakes committed by the copyist. This manuscript has a few pages more than the following one and consequently more matter than the original has.

Dated, 8th Jamadi-al-Awwal, 1227 A.H.

No. 928. * دستور شگرف

DASTUR-E-SHIEGRAF.

Substance, paper,. Size, 8 × 6 inches. Number of pages, 143. Number of lines per page, 13. Mode of writing, partly Nastaliq and partly shikasta. Condition, injured marginally. Appearance, old.

Subject : Prosody.

Author : Bhupat Rai.

Extent : Complete.

The previous Manuscript bearing 927 as its No. 1 is most probably a copy of this. It deals with advanced Persian Grammar, the matter being based on some Arabic original. The year of the original should be 1154, A.H. as there is clear proof of its having been tampered with, i.e., changing 1154 into 1254. The paper and the hand change frequently.

Beginning :

اے از تو بر اہل صنعت آمد تحقیق
گر معنی نازک است وز فکر دقیق *
ایں نامہ کہ نام یافت دستور شگرف
امید کہ از قبول یابد تصدیق *

End :

سخن را با زبانم آشنا کن
سخن با معنی رنگیں عطا کن *
کلامم را بشہرت آشنا ساز
اجابت با کلامم ہمقریں ساز *

Dated, 1254 A.H. 15th, Zilhaj.

No. 929. عقائد جامی *

AQAID-I-JAMI.

Substance, paper. Size, 9 × 5⅝ inches. Number of pages, 30. Number of lins per page, 9. Mode of writing, bold Nastaliq. Condition injured. Appearance, old.

Subject : Theology.

Author : Hazarat Jami.

Extent : Complete.

A short Theosophical Mathnavi by Hazrat Jami. It is exposition of the Muslim creed, also entitled اعتقاد نامہ * The year of copying alone is given as 1285.

Beginning :

بعد حمد خدا و نعت رسول
بشنو ایں نکتہ را بسمع قبول *

End :

بست دیدار حق اجل نعم
و به انتها الکلام و تم *

No. 930. * کنزالدقائق

KANZ-AL-DAQAIQ.

Substance, paper, Size, 12 × 8½ inches. Number of pages, 312. Number of lines per page, 21. Mode of writing, crude Nastaliq. Condition, injured Appearance, old.

Subject : Jurisprudence.

Author (of the translation) : Nasrullah bin Mohammad.

Extent : Complete Manuscript.

This is an abstract of الوافی Alwafi by Abul-Barakat Abdullah Nasafi translated into Persian by Nasrullah bin Muhammad. It is also styled * ترجمہ کنز فقہ حنفی It deals with Muslim religions and civil law according to Hanafite School.

Beginning :

الحمدلله الذي اوضع مناهج الشريعة والاسلام و اورد مناهل التكليف
...... الخ *

End :

پس دو نهم خاور را و یک نهم عمه را بود *

Scribe, Mohammad Sarwar bin Hasan Khan Sur.

Dated, 7th Jamadi-al-Thani, 1172 A.H.

No. 931. * انشائے ہرکرن و کریما

INSHA-I-HARKIRAN AND KAREEMA.

Substance, paper. Size, 9½ × 6 inches. Number of pages, 146. Number of lines, Condition, injured marginally. Appearance, old.

Subject : Letters.

Author : Harkiran, son of Mathradas.

Extent : Complete.

The first ten (10) folios of this manuscript contain the well-known * کریما Karima of Hazrath Saadi of Shiraz. The second forty folios contain the letters of Harkiran written at the suggestion thrown by his friends. These are divided into seven (7) " babs", the first one deals with letters addressed to Sultans, the second one relates to the issue of " Farmans ", etc.

Beginning :

بعد از حمد و ثناے مر حضرت قادر ذوالجلال والا فضال انکه عالم را از کتم عدم و اخفا بظهور آورده بر منصه حیات جلوه داد پس از تبلیغ *

End :

نامه بنده درگار فلان بمعدان ملاذي عطوفت پناه رسانند *

.Scribe, Muhammad Ali Beg.

Dated, 12th Rabi-al-Awwal, 1222 A.H.

The rest of the folios contain * آمدن amadan.

No. 932. * کتاب پنج گنج

KITAB-I-PANJ-GUNJ.

Substance, paper. Size, 8¾ × 6 inches. Mode of writing, partly Nastaliq and Nashkh. Number of pages, 11. Number of lines per page, 9. Appearance, old.

Extent : Incomplete.

Subject : Grammar.

Author : Not known.

An elementary Arabic Grammar written in Perisan, divided according to the preface, into five (5) "babs", each according to the preface, into 5 (five) "fasls". The last five folios deal with the same subject but diffierently.

Beginning :

الحمد لله علي ما خلق الانسان وانطق له اللسان بكلمات موتلفة من لغات .... الخ *

End :

و نیز الحاق آنست که مصدر ملحق و مصدر ملحق به موافق باشد *

No. 933. * چهار گلزار

CHAR-GULZAR.

Substance, paper. Size 6½ × 4¼ inches, Number of pages, 170. Number of lines per page, 13. Mode of writing, Nastaliq but the last pages are in Shikasta, Appearance, old.

Extent : Incomplete.

Subject : Grammar.

Author : Not known,

This manuscript by the unknown author deals with Grammar on a higher and much advanced level. As the first few folios are missing the auther of it cannot be traced nor the beginning of the manuscript quoted.

No. 934. * كتاب انشاے نعمتي

KITAB-I-INSHA-I-NI'MATI.

Substance, paper, Size, 11½ × 7½ inches. Number of pages 156. Lines, 15 on a page. Mode of writing, crude Nastaliq. Condition good. Appearance, old.

Extent : Complete.

Subject : Miscellaneous.

Author : Niyamatullah.

A very short collection of letters by Niyamatullah, a Jew, addressed to father, mother, sister, elder brother, younger brother, son, etc., found on the first six folios.

Folios 7 to 48 of this manuscript deal with some of the selections of Persian Poets put in alphabetical order. Besides, there are about 19 (nineteen) folios of matter on "Sufism'.

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين والصلواة والسلام علي
رسوله واصحابه اجمعين بنده درگاه بدر اشتباه نعمت الله بني اسرائيل
ذره وار بذ زوه عرض ضمير منير خورشيد نظير ميكرداند ·········· الخ *

End :

ايام بكام باد برب العباد *

No. 935. * شرح نام حق

SHARH-I-NAM-I-HAQ.

Substance, paper. Size 8 × 5 inches. Pages, 445. Lines, 15 on a page. Mode od writing, Nastaliq. Condition, injured. Appearance, old.

Extent, complete.

Subject, Jurisprudence.

Author (i.e., Commentator) Iqthyar bin Gyasuddin al Hussainy.
اختيار بن غياث الدين الحسيني *

This manuscript is a Persian commentary on مقدمة الصلوة or نام حق legal prayer, or decisions according to the Sunnite doctrine, with a preface. It is a sort of compendium of all the rites and observances of a faithful Sunnite.

Beginning :

یعنی ابتدا میکنم در حالیکه متیمن و متبر کم بنام ذات
واجب الوجود مستجمع جمیع صفات کمال که رحمتش شامل
کافهٔ خلایق است ... ... الخ *

End :

داور یرا باو گذارم به
نشوم چاره جو ز مهر کسان *
(تاریخ تصنیف، نسخهٔ دلکشي *)

Dated 1079, A.H.

No. 936. * کتاب انشاے خلیفه *

KITAB-I-INSHA-I-KHALIFA.

Substance, paper. Size 9¾ × 6½ inches. Pages, 136 Lines, 17 on a page. Condition, injured marginally, Mode of writing, partly Nastaliq and partly clear, Shikasta. Appearance, old.

Subject : Letters.

Author : Khalifa Shah Muhammad of Kannuj.

Extent : Complete.

The first four (4) folios of the manuscript deal with the Tafsir تفسیر on " سورهٔ فاتحه * " (a commentary on the opening of "Sura" of the Quran), written diagonally. Folios 5 to 45, deal with specimens of letters to illustrate the various branches of Epistolography. Part I consists of about 30 (thirty) miscellaneous letters, part II of 50 (fifty) literary letters, Part III, section (*a*) of congratulatory letters (*b*) of condolences and (*c*) of letters addressed to Badsha Jahanian, etc.

Folios 46 to 65, separately dealt with, with a new beginning deal with letters to high ranking persons. Folios 66 to 68 deal, in a different hand, with the efficacy of telling on heads " الجبار " with certain instructions for its successful practice daily.

Beginning :

ستایش و نیایش مر احدیرا که کاتب فصاحت بیان خرد
دانش وران از تحریر انشاے ثناے بیکرانش .... الخ *

End :

و چون صفحه رخسار نازنین زهره جبین منظور نظر دانا دلان
سخن آفرین باد *

No. 937. رقعات عالمگیری *
RUQ'AT-I-ALAMGIR-I.

Substance, paper. Size, 8½×5⅓ inches. Pages, 96. Lines, 15 on a page. Mode of writing, Nastaliq. Condition, good, Appearance, old.

Subject : Letters.

Author : Shah Alamgir.

Extent : Complete.

This is a short collection of letters addressed to the second Prince Muhammad Azam Shah Bahadur and etc. by Shah Alamgir, on different topics.

Beginning :

مکشوف دانشوران عالي فطرت معلوم دشخوار پسندان والا
خبرت باد که مهین پور خلافت و فرزند سعادت توام کنایه از
پادشاه زاده کلان سلطان محمد معظم المخاطب شاه عالم بهادر و
در بعض جا سلطان محمد اعظم شاه بهادر پادشاه زادهٔ دوم نیز
بفرزند سعادت توام ملقب .... الخ *

End :

جواب عالمگیر آلآن وَ قَدْ عَصَیْتَ
قَبل وَ کُنْتَ مِنَ الْمُفسدِینَ و جواب *
عالمگیر این است —

No. 938. شرح فصول اکبري *
SHARH-I-FUSUL-I-AKBARI.

Substance, paper. Size, 8½ × 6¾ inches, Pages, 418. Lines on a page, 11. Mode of writing, nastaliq and partly naskh. Condition, good. Appearance, good.

Subject : Arabic inflexions.

Author (Commentator) : Ahmed Ali alias Khuda Nawaz ibn Sultan bin Muhammad Fathabadi.

Extent : complete.

A commentary on the Perisan treatise on Arabic inflexion entitled Fusul-i-Akbari by Syed Ali Akbar or Kazi Akbar of Allahabad (as on the frontispiece of the manuscripts.)

Beginning :

آغاز میکنم این کتاب را خداوندي که بخشندۀ روزي ها است
در دنیا و آمرزنده گناه ها است در عقبي و بایدقدر دانسته شود وجه
تقدیم رحمان بر رحیم .... الخ *

End :

و الله تعالي اعلم بحقایق الامور و هو خبیر علیم بما في الصدور *

Scribe, Khader Husain Sayeed.

Dated 29th Rajjab, 1266 A.H.

No. 939. رقعات ابو الفضل *

RUQ'AT-I-ABUL FADHAL.

Substance, paper. Size, 8 × 4⅜ inches. Pages, 106. Lines, 15 on a page. Mode of writing, Shikasta. Condition, badly injured, Appearance, old.

Subject : Letters.

Author : Abul Fadhal.

Extent : Incomplete.

Some of the letters penned by Abul Fadhal of Akbar's Court addresse to rulers like Abdullah Khan Aurang, Shah Abbas of Iran, Ruler of Kashghar, Sherief-i-Mecca, King of France, Khan-i-Khanan, his Commander-in-Chief, etc., on different topics.

Beginning :

گو ناگون نیایش مرداوري را که وجود بشر را کارخانۀ عنایت
کسوت حیات پوشانید .... الخ *

End :

در باب سر انجام راه حکم اشرف صادر شده بجلوه ظهور
خواهد رسید *

No. 940. شرح لوائح وغیره رسائل *

SHARH-I-LAWAIH, ETC.

Substance, paper. Size, 7½ × 4¾ inches. Pages, 266. Lines, 15 to 11 on a page. Mode of writing, Nastaliq and Naskh. Condition, Good. Appearance, old.

Subject : Sufism.

Author : Different authors.

Extent : Complete.

This manuscript consists of a large number of small treatises, the first one, نا معلوم الاسم consisting of 18 folios with fourth Rabi-al-Awwal 1253 A.H. as its date; the second one, هرح الوائح by Muhammad Sharif, consisting of 34 folios without date; the third one غنيمت الوقت consisting of 11 folios with no date the fourth one رسالئہ زادالطالبين another anonymous treatase consisting of 19 folios with date, another anonymous treatise consisting of 19 folios without date; the fifth one, نا معلوم الاسم * consting of 3 folios the sixth one, a manuscript in rekhta, consisting of 3 folios and another نا معلوم الاسم * by Muhammad Maqdoom the seventh one, طلب صراط المستقم or طاريق القويم consisting of 34 folios, without date and author's name the eighth one, ميزان المعانى consisting of 12 folios anonymous and without date, and the ninth and the last one consisting of 2 folios only by Shaik Abdul Haq and without date are treatises on "Sufism".

As the number of treatises is a large one, the beginnings of all are hard to be cited.

Beginning :

الحمد لله رب العالمين و الصلوة والسلام على محمد و آله و اصحابه .... الخ *

End :

و مطالعه كتب صاحبان اهل *

No. 941. * ديوان اميد *

DIWAN-I-UMID.

Substance, paper. Size, 11 × 10 inches. Pages, 311. Lines 13 to 10 on a page. Mode of writing, Shikasta of crude Nastaliq. Condition, restored copy. Apppearance, good or new.

Subject : Poetry.

Author : Muhammad Rida Qhizilbaksh.

Extent : Incomplete.

This is a restored copy of No. 6. The transcription of this manuscript is believed to have started from page 124 of the original, possibly on account of the very bad condition which the same is. It consists mostly of lyrical poems.

The beginning is, therefore, noted as is usual with the description of any manuscript, old or new.

Beginning :

سرا سر همچو مهر و ماه گرديديم دنيا را *

End :

گو آن، زبان کہ عرض کنم مطلب کسے *

No. 942. جام جم *

JAM-I-JAM.

Substance, paper. Size 11 × 9½ inches. Pages, 44 folded Lines, 17 to 19 on a page. Mode of writing, Nastaliq. Condition, restored copy. Appearance, new.

Subject : Biography.

Author : (possibly) Syed Ahmad Khan.

Extent : Incomplete.

With the exception of a few folios in the beginning and the end in prose, the rest deal with the names of some of the kings of Delhi, their parentage dates of births and deaths, community they belong to, duration of each one's regime etc., noted on long paper folded to suit the size of the books.

Beginning :

از آنجا کہ گلزمین خیر البقاع دهلي کہ پارۂ ازاں از وقت

گل کردن نہال دولت شاہ جہاں بادشاہ صاحبقران ثاني ...... الخ *

End :

جام جم است *

No. 943. رسالۂ فرامین و عرائض *

RISALAH-E-FARAMIN-O-'ARAIDH.

Substance, paper. Size, 11 × 10 inches. Pages 64. Lines, 15 on a page. Mode of writing, Poor Nastaliq,. Condition, restored copy. Appearance, fair being a transcribed copy.

Subject, : Letters.

Auther : Not known.

Extent : Complete.

This is a short collection of عرائض "petitions" by men like Namdar Khan and Motaabar Khan and فرامین "Royal Orders" issued by Alamgir, Shah Jahan, etc., the collector remaining anonymous.

Beginning :

نقل عرضداشت نامدار خاں کہ بدرگاہ عالمگیر مالک ستاں

معروضہ داشتہ بود آنکہ عرضداشت مرید مرشد پرست جاں سپار

محمد نامدار ندائے دلکشائے انا فتحنالک فتحا مبینا .... الخ *

End :

خصوصاً این پیر غلام تابندہ و پایندہ بادہ *

No. 944. رسالہ فرامین و عرائض[I] سلاطین *

RISALAH-E-FARAMIN.

Substance, paper. Size 10¾ × 9⅜ inches. Pages, 120. Lines 11 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject : Letters.
Author : Anonymous.
Extent : Incomplete.

A restored copy of the work described under D. No. 256. A descriptive Catalogue of Islamic Manuscripts, Vol. I., pages 352 to 353.

This is a compilation of petition of both royalty and nobility to Mughal Emperors, Jahanger, Shah Jahan and Aurangazeb with their respective replies and Faramins., such as:

١ ـــ صورت عہد نامہ کہ از جانب سلطان ابو الحسن نظام پادشاہ و درجواب فرمانِ محتوي بر ارسال تعہد نامہ از جانب سلطان ابو الحسن بعالمگیر بادشاہ نوشتہ شد *

٢ ـــ از جانب سلطان ابو الحسن بعالم گیر پادشاہ نوشتہ *

٣ ـــ از جانب ابو الحسن قطب شاہ بشاہ سلیمان بادشاہ ایران نوشتہ *

٤ ـــ فتح نامہ کہ بعد شکست دلبر خان و بہلول خان تعلقہ داران کرناٹک نوشتہ *

٥ ـــ عہد نامہ کہ از جانب سکندر عادل شاہ بفرمودہ ابو الحسن قطب شاہ نوشتہ *

٦ ـــ فرمانِ واقعہ نویسي فرمانِ ہمایون شد *

٧ ـــ فرمانِ جہانگیر بشاہ جہان و نامۂ شاہجہان در جواب جہانگیر *

٨ ـــ نامۂ شاہ عباس ثاني مصحوب مرزا مقیم صاحب ـ عبداللہ قطب شاہ *

٩ ـــ نقل فرمانِ شاہ جہان بادشاہ بنام عبداللہ قطب شاہ *

١٠ ـــ نشان عالمگیر بادشاہ در ایام پادشاہ زادگي بنام عبداللہ قطب شاہ *

۱۱ — از جانب سلطان محمود به عبدالله قطب شاه درباب تيد نمودن معظم خان و اظهار مهر بانيها در باب تشويش ندادن بمردم ولايت و فلاح كرناتك و درستگي آنجا *

Beginning :

عرضه داشت فدوي درست خواه و مريد موروثي درگاه سلاطين سجده گاه بعد از قيام بلوازم عبوديت و اداي سجدهٔ اخلاص و اقدام بشرائط فدويت *

End :

فضايل مآب لايق العنايته و المرحمته الا عبد .. ..

بر قطع عرضه داشت كه آن قطب فلك ....

No. 945. رسالهٔ فرامين و عرائض سلاطين *

RISALAH-E-FARAMIN.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{1}{2}$ inches. Pages, 120. Lines 15 on a page. Mode of writing, good, Condition, good. Appearance, new.

Subject, letters.

Authors, Anonymous.

Extent, incomplete.

A restored copy of the work described under D. No. 257 (a) in over Descriptive Catalogue of Islamic Manuscripts, Volume I, page 353.

An anonymous collection of letters and orders exchanged between the Mughul Emperors and their mandates in Deccan. It contains Firmans to Nawab Asif Jah of Deccan and a letter of Nawab Asif Jah addressed to Abdul Nabi Khan, the Governor of Cuddapah.

Beginning :

منشور جهان مطاع و مباشر گردون ارتفاع بنام آصفجاه صادر گرديد شكر حضرت ملك الوهاب *

End :

بتقديم آن را افضل عبادات ميداند مهر سپهر سلطنت نامداري از افق ابهت كامگاري ساطع و لامع باد *

No. 946. رسالهٔ فرائض و عرائض سلاطین *
RISALAH-E-FARAMIN.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{1}{2}$ inches. Page 79. Lines 15 on a page
Mode of writing, good. Condition, good. Appearance, new.

Subject, letters.
Author Anonymous.
Extent, complete.

A restored copy of the work described under D. No. 258 in our Descriptive Catalogue, Islamic Manuscripts of Volume I, pages 354–55.

It contains a very interesting and highly important collection of letters to great rulers like Shah Tahmasp (930–984 A.H. 1524–1567 A.D.) and Mughul Emperors, compiled by Chaplarm for Nawab Walajah Umdatul Mulk Sirajuddoulah Anwaruddin Khan such as:

۱ — محمد ہمایون پادشاہ کہ بعد شکست یافتن از شیر شاہ بہ شاہ طہماسپ والي ایران نوشتہ *

۲ — فرمان عالي شان محمد جہانگیر بادشاہ کہ بہ دستخط بشاہ جہان بہادر قلمي فرمودند و جواب از شاہ جہان در نظم *

۳ — فرمان عالي شان صاحب قران حضرت شاہجہان بنام نامي محمد اورنگ زیب عالمگیر بہ دستخط خاص تحریر یافت و جواب از عالمگیر *

۴ — رقعہ دستخط خاص شاہ جہان بنام بادشاہ عالمگیر *

۵ — شقہ دستخط خاص محمد اکبر اورنگ زیب بنام شاہزادۂ محمد اکبر و جواب از شاہزادہ محمد کبر *

۶ — فرمان والا شان حضرت ظل سبحاني محمد جہانگیر پادشاہ بنام مہابت خاں و جواب از مہابت خاں *

۷ — تفحص کیفیت رسیدن نادر شاہ بدارالخلافہ و موافقت پادشاہ ہند *

۸ — سند نظامت دکن بنام نواب نظام الدولہ بہادر از حضور پرنور شہنشاہي ظل اللہ شاہ عالم بہادر *

Apart from the letters of the Mughul Emperors addressed to enable like Nizam-ul-Mulk Asif Jah, Shah Shujah, and others. It also contains some trustworthy chronograms on historical events like:

نکته از فتح جنجي یادگیر
بازن و فرزند شذبها شد اسیر *
سنه ۱۱۰۰ع *

Beginning:

والا جاهي که کلیم معجز بیان معاني بخطبه خواني مدح و ثنایش بر منبر بلند پایه قلم ذوي المعراج و فلک دست گاهي .... الخ *

End:

روز مبارک یکشنبه بستم شهر ربیع الثاني ۱۱۸٦ هجري مطابق سال دوازدهم از جلوس والا زینت اتمام و صورت اختتام یافت بمنه کرمه *

No. 947. ضیاء القلوب *

DHIYAUL QULOOB.

Substance, paper. Size, 10¾ × 9⅜ inches. Pages 177. Lines 12 on a page. Mode of writing, good, Condition, good. Appearance, new.

Subject, Theology.

Author, Ibn-e-Shaik Abdul Lateef Faruqi.

Extent, incomplete.

It is transcribed copy of a borrowed manuscript.

A commentry in Persian on the famous work " Siraj-ul-Absar سراج الابصار containing questions of Ali Mutqi and answers of Abdul Malik Sajavandi by one Ibn Shaik Abdul Lateef Faruqi in obedience to the command of his Murshad Syed Shahabuddeen for the benefit of all concerned. The questions and answers are of religious character, for both are based on Quran and Traditions of Prohlphet Muhammad (peace be on him). It gives an interesting and informative reading on a variety of subjects, men and matters concerned with the religion of Islam. Date not known.

Beginning:

الحمد لله الذي زین قلوب الاولیاء بانوار الوفاق الخ *

End:

برائے مارگزیده بکار آید بهر بادشاهان دیگر را میر نیست نهر آورده اند که الخ *

No. 948. مثنوي تيمور نامه *
MATHNAWI-E-TAIMURNAMAH.

Substance, paper. Size, 10¾ × 9¾ inches. Pages, 212. Lines 20 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Abdullah Hatifi.

Extent, complete.

A restored copy of the work described under No. 101 of our Descriptive Catalogue of Islamic Manuscripts, Volume I, page 241.

It is the famous mathnawi of Persian epic poet of Maulana Abdullah Hatifi of Jam (Jami's nephew), who died in A.H. 927 = A.D. 1521, on the warlike exploits of Timur, an invitation of Nizami's Iskandar-nama styled as Taimur namah * تیمور نامه or some times as Zafar namah-i-Taimuri. * ظفر نامه تیموری

This poem is also styled by the poet as تیمر نامه a contraction of * تیمور نامه

شدند این فریقان فرخنده راي
بسوي تیمرنامه ام رهنماي *

In the introduction, Hatifi, after praising Firdusi (A.D. 321-411 = A.D. 933-1020), boasts that he is by no means inferior to Khaqani (A.H. 500—582 = A.D. 1016—1186) and Anwari, the great Qasida writer (d. A.H. 587 or 585) A.D. 1189 or 91); nor can Kushrau (A.H. 651—725 = A.D. 1253—1325) and Hasan (A.H. 651—727 = A.D. 1253—1327) surpass him in Gazals. He further adds that Alexander and Timur were the only two mighty conquerors of the world, and that Nizami (A.H. 535—599 = A.D. 1140—1206), has sung the praise of the former, while he has chosen the latter to be the hero of his present poem. Thus he says.

ز اولاد آدم دو صاحبقران
گرفتند گیتي کران تا کران *

تمر خان و اسکندر فیلسوف
یکي شاه ایران یکي شاه روس *

نظامي که کان سخن را برفت
بوصف سکندر بسي لعل سفت *

بود بحر شعر مرا نیز در
که رزم گهرها بوصف تمر *

Apart from this work there are three epic poems of the poet which he enumerates in this work on page 209 thus :

گرفتم رلیاي و مجنون نخست
وزان صورت دعویم شد درست *
شدان نقش فرخ چو گیتي پسند
زشیرین و خسرو شدم نقشبند *
چو باز آمدم زان همیون سفر
سوي هفت منظر فگندم نظر *

While remarking that the Sikandar Namah of Nizami is more a romantic and fabulous story than a historical fact, he observes that the account of Timur given in his Mathnawi is based on reliable and historical sources, are of which he names as Zafar Namah—

چودیدم دران قصه بر فروغ
ظفر نامه یافتم بے دروغ *

By this Zafar Namah the poet evidently means the Zafar Namah, the well-known history of the reign of Timur from his birth to his death (A.H. 736—807 = A.D. 1336—1405), completed in A.H. 828 = A.D. 1424 by Sharaf-ud-Din Ali Vazdi (d. A.H. 858 = A.D. 1454). The occurrence of the name Zafar Namah in the verse quoted above probably based many to apply that title to the present poem of Hatifi. Thus in the Haft-Iqlim it is called Zafar Namah-a-Taimuri ظفر نامه تیموری and in Berlin Catalogue, the poem is called ظفر نامه منظوم Zafar Namah Manzoom [page 891, No. (908).] This Mathnawi has been ligthographed in Lucknow under the title Zafar Namah-e-Hatifi ظفر نامه هاتفی * in 1869 A.D.

An interesting account of author's life is as follows :

Maulana Abdullah Hatifi مولانا عبدالله هاتفي * born in Khirjird in the province of Jam, was a nephew of the great celebrated Persian poet Abdur-Rahman Jami. All his biographers unanimously admit that Hatifi was a great masnawi writer, and excelled his contemporary poets. Once his uncle Jami put him to test when he requested permission to write the Khamsah in imitation of the great Persian poet Nizami, by

asking him to compose few verses in answer to four of Firdausi's satinical verses. A born poet that he was, his answers won the admiration of his uncle and had this blessings to go on with his work. Thus he started writing of his another famous work Layla-o-Majnun with an opening line of Jami's work as an auspicious sign.

Shah Ismail of Persia while on his return from the conquest of Khurasan, paid a visit to his secluded garden, and made a request to verify his conquests. The poet agreed, but as ill luck would have it believed only to compose a thousand verses of the intended poem, which had it been completed, says Sain Mirza, would have surpassed all his other mathnawis. (A copy of this unfinished poem is mentioned in the St. Petersburg Catalogue. page 353) of the projected Khamasah, the four, however of Hatifis poems are extent viz., this work Taimur Namah تیمور نامہ * , Shireen-wa-Khursru شیرین و خسرو * Laila-o-Majnu لیلی و مجنون * and Hafat-Manzar هفت منظر * Hatifi died in the month of Muharram A.H. 927 = A.D. 1521. Amin Razi quotes the following versified Chronogram of Hatifi's death, which he says, was composed by a relative of the poet :—

تاریخ فوت او طلبیدم زعقل گفت
از شاعر شهان و شہ شاعران طلب *

For notices on the poet's life and works, please see : Ethe ; India Office Library, Cat. Nos. 1398—1416, Bankipare Library Cat., Vol. II Nos. 222–225 and Sprenger, Oude Cat., page 421, etc.

Beginning :

بنام خدائے کہ فکر خرد
نیارد کہ تا کنہ او پے برد *

End :

الهی چو ایں نقش فرخ نهاد
بہ آخر رسید آخرش خیر باد *

No. 949. رسائل الاعجاز *

RASAIL-AL-IJAZ.

Substance, paper Size, 10¾ × 9⅜ inches, pages 103. Lines 26 in a page. Mode of writing, good. Condition, good. Appearance, new.

Subject: Epistoloraphy.

Author: Amir Khusrow Dehlawi

Extent, incomplete.

A restored copy of the work described under D. No. 236 in our Des. Cat. of Islamic Mss. Vol. I, page 335.

A short note on this work has been given in the above description and for a biographical sketch of the author, see No. 954 (b) of this Volume.

This has been lithographed in Lucknow in 1865. The whole work with five Risalas is available in the India Office Library, London, and the same has been lithographed in 1876 under the title. اعجاز خسروی *

Beginning :

الرسالة الاولي في المعروف والمركبات مشتمل علی عشرة خطوط ....

End :

بيتي از آن سفينه کو سازدش بصنعت
چون تختهاے کشتي بر رخنهائي بے حد *

تم الرسالة الاولي من رسائل الاعجاز بعون الله و توفيقه تاريخ ١١ شهر رجب المرجب سنه ٩٩٧ هجري بخط مشوره *

No. 950. مثنوي مودت نامه *

MATHNAWI-E-MAWADDAT NAMAH.

Substance, paper. Size, 10¾ × 9⅜ inches. Pages 193. Lines 17 on a page, Mode of writing, good. Condition, good. Appearance, new.

Subject: Poetry.

Author: Mir Ismail Khan Abjadi. میر اسمعیل خان ابجدی *

Extent: Complete.

A restored copy of the work described under D. No. 146 in our Desc. Cat. of Isl. Mss., Vol. I. Page 272.

It is an interesting, romantic, love story of a hero by name Humayun, the son of Shah Rukh, who fell in love with Sitara, a famous maiden of superb beauty, and his adventures with his love to get her married. It is one of the Great Mathnawis of the celebrated Persian and Urdu Poet of Deccan, Mir Muhammad Ismail Khan Abjadi, the author of famous mathnawi " Anwar Nama " and the tutor of Nawab Anwar Khan's son and successor, Nawab Muammad Ali.

Beginning :

خداوندا منور کن ضمیرم
بخندان چون چمن خاک ضمیرم *

در رحمت برویم باز گردان
زبانم را کلید راز گردان *

ز نور عشق روشن کن چراغم
گلستان کن دل از گلهاے داغم *

End :

سپند آتش آذر پرستاں
شمیم گلشن دلهائي مستاں *

رفیق عاشقاں بادا مہ و سال
انیس گلرخاں حور تمثال *

زبانم را دعا چوں گرد رنگیں
اثر جو شید چو معني ز آمیں *

No. 951. دیوان فطرت *
DIWAN-E-FITRAT.

Substance, paper. Size, 10¾ × 9⅝ inches, Pages, 70. Lines 17 on a page. Mode of writing, good, Condition, good. Appearance, new.

Subject : Poetry.

Author : Mir Muizzuddin Musawi Khan Fitrat.

میر معز الدین موسوی خان فطرت *

Extent : Complete.

A restored copy of the work described under D. No. 37 in our Desc. Cat. of Isl. Mss.—Vol. I, page 182.

Mir Muizzudin Muhammad Fitrat was born in Persia in the year 1050 A.H. Not only a man of literary taste and high sense of criticism, but himself a great poet and a patron of Persian poets, he left Iran for India in the reign of Awrangazeeb Alamgeer, the Great Mughul ruler of India. Alamgeer was much impressed by his unique poetic talents and rewarded him with the title "Musawi Khan". Thus he changed his takhallus from "Fitrat" to "Musawi". He was a contemporary and close friend of three great Persian poets of India during the reign of Alamgeer, namely Muhammad Afdhal Sar-khush محمد افضل سرخوش (died A.H. 1127,), the author of the famous esteemed work کلمات الشعرا (an account in alphabetical order of the poets of reigns of Jhangeer and Alamgeer, most of whom he knew personally a source of

information on the life and works of Fitrat, Mirza Mohammad Ali Maher (died A.H. 1089) famous for his بیاض ماهر * who was a teacher of Sar-Khush and a close friend of Fitrat, Mirza Mohammad Rasiq مرزا محمد راسق * (died 1107 A.H.) the author of بیاض راسخ * who had great respect of Fitrat's literary talents. Fitrat died on 1106 A.H. = A.D. 1694-95 (not on 1101 as given by Sprenger on page 109) according to this Chronogram on his death, معز الدین موسوی رفعت * He got another work called Gulshan-i-Fitrat گلشن فطرت * which served as an authority to Sar-Kush in writing his کلمات الشعرا * . For detail notes on his life works of please see "History poets of South India" by Muhammad Munawar Gawhar, pages 30, 31 and 32.

Beginning :

به پیري شد فزون داغ محبت جسم زارم را
خزان گل زر افشان کرد اوراق بهارم را *

End :

بیادش آمدم آخر بتقریب فراموشي
کشیدم حلقه در گوش فغان از مهر خاموشي *
چهارم شهر رمضان المبارک سنه ۱۱۴۳ هجري *

No. 952. دیوان کوکبي *

DIWAN-E-KAWKABI.

Substance, paper. Size, 10¾ × 9⅜ inches. Pages, 77. Lines, 15 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject , Poetry.

Author: Qhabad Baig Kawkabi. قباد بیگ کوکبی *

Extent: Complete.

A restored copy of the work described under D. No. 46 in our **Desc. Cat.** of Islamic Mss., Volume I, page 190.

Qhabad Baig Kawkabi was born in Iran, was under the services of Shah Abbas of Persia. The Great Persian Emperor was so much impressed by his poetic talents that he always kept him at close quarters for a long period. When he left Iran for Inida, he found a ready welcome in the Court of Qutub Shah, the ruler of Goulkunda, where, by his merits and learning, he became his Court poet, had a

Mansab and a Jageer, where he lived and died in peace in the year 1030 A.H. and is burried in the monestery of Meer دائرہ میر * please see, "History of poets of South India" by Muhammad Munwar Gawhar page 26.

ہر چہ ہم رنگ بہ معشوق بود معشوق است

نقص عشق است کہ پروانہ بہ مہتاب نسوخت *

با کائنات کردم ازاں دوستی کہ یار

در ہر دلے کہ جلوہ کند در دل من است

Beginning :

بسم اللّٰہ العلیم الرحمٰن الرحیم

رفتہ از و داستاں بر نہج مستقیم *

End :

تازہ عروس چمن ز غنچۂ نرگس

کاغذ طو مار یافت بہر حمائل *

No. 953. دیوان احمد قلندر *

DIWAN-E-AHMED QALANDAR.

Substance, paper. Size, 10¾ × 9⅜ inches. Pages, 184. Lines 16 on a page. Mod of writing, good. Condition, good. Appearance, new.

Subject, Poetry.
Author, Ahmed Qalandar.
Extent : Complete.

A restored copy of the work described under D. No. 4 in our Desc. Cat. of Isl. Mss., Vol. I, page 154.

An anthology of the poems of Ahamed Qalandar arranges in alphabetical order.

Beginning :

یارب چہ جمالست رخ پیمبراں را

گر ماہی در آرند بیکے احظہ سراں را * *

End :

قلندر شجرۂ نار است و آب است

قلندر ذات پاک حق تعالے است *

قلندر شوکنو احمد قلندر

قلندر را ہمیں کار است بہتر *

No. 954. * وسیلتہ النجات

WASEELAT-AL-NAJAT.

Substance, paper. Size, 13½ × 9½ inches. Pages, 22. Lines 17 on a page. Mode of writing, good. Condition, good. Appearance, old.

Subject : Theology.
Author : Shah Abdul Aziz.
Extent : Complete.

A short tract of theological import, on same contravertial issues between the two main sects of Islam, the Sunnis and Shi'as while an honest-seeker of truth and salvation is perplexed and confused on the arguments of both the sects, the author, Shah Abdul Aziz gives an excellant answer to it in the light of Quran and Traditions, and requests a believer to follow his answer for the said purpose. It is an interesting and informative treaties on this subject.

Shah Abdul Aziz Dehlawi is the most popular. Traditionalist of India, and is one of the great theologians that India has ever produced.

The other works in this volume are (1) Ruqaat-e-Baidil (2) Diwan-e-Amir Khusru described below.

Beginning :

الحمد لله حق حمده والصلوٰة و السلام علي حبيبه و جنده اللهم
يا ....

End :

مولانا عبدالعزيز قدس الله سره العزيز في اثبات مذهب اهل
سنت و بطلان مذهب الشعيه بآيات كلام الله العلام و اقوال اهلبيت
نبي عليه السلام ـ تمت تمام شد بتاريخ بيست و ششم ماه محرم روز
شنبه سنه ۱۲۰۹ع نبي صلي الله عليه و آله و صحبة وسلم آمين يارب
العالمين *

No. 954 (a). * رقعات بيدل

RUQA'T-E-BAIDIL.

Substance, paper. Size, 13½ × 9½ inches. Pages 88. Lines 19 per page. Mode of writing, good. Condition, good. Appearance, old.

Subject: Belles Letters.
Author: Abdul Qadir Baidil.
Estent: incomplete.

The correspondence of Mirza Abdul Qadir Baidil, the greatest of the Persian poets in India during the last century, containing chiefly letters addressed to Shukr allah Khan * شکر الله خان and his two sons Aquil Khan, * عاقل خان and Shakir Khan * شاکر خان Mirza Abdul Qadir Baidil bin Mirza Abdul Khaliq * مرزا عبدالقادر بیدل بن مرزا عبدالخالق who originally belonged to the Turkish Chagatai's tribe of Arabs, was born at Akbarabad [Azimabad (Patna)] in A.H. 1054 = A.D. 1644. He was a great scohlar and master of two languages Persian and Turkish, and left several works both in prose and poetry. He was Great Stature, and according to some authorites, at first adopted the Takhallus of Ramzi. He spent his last days in Delhi, where he died on Thursday, the 4th Safar, A.H. 1133 = A.D. 1720. Besides the work under description he is the author of several inportant prose works, for instance the * رقعه (anthology of Persian poetry), the * نکات (or subtle thoughts), the * چهار عنصر etc. And besides his * دیوان بیدل he composed several mathnavis, viz.

(۱) محیط اعظم (۲) طلسم حیرت (۲) گلگشت حقیقت (۴) طور معرفت (۵) عرفان وغیرہ *

These letters are also included in * کلیات بیدل or * انشائے بیدل but their usual title is * رقعات بیدل Copies of the same work are described under the title انشائے بیدل in our Desc. Cat. of Islamic Mss., Volume I on pages 318, 319, and 320.

Beginning :

عجز مراتب حمد و ثنا تسلیم بارگاه صمدي که خامه را در معرکهٔ آغاز ثنایش از نقطه سر عجز انداختن *

End :

مال آنقدر فراموش نه بود که بعرض مبارکبادي خود را از یاد آوردن مراتب نیاز تواند شمرد و خربوزهٔ امسال بے حلاوت نعماي وصال آن همه تلخي نداشت که بر تصور آن دندان موشي *

No. 954 (*b*). * دیوان امیر خسرو

DIWAN-E-AMIR KHUSRAU.

Substance, paper. Size, $13\frac{1}{2} \times 9\frac{1}{2}$ inches. pages, 386. Lines 19 on a page. Mode of writing, good. Condition, not bad. Appearance, old.

Subject : Poetry.

Author : Amir Khusrau.

Extent : Complete in the end.

A slightly injured copy of Khusrau's Diwan with a few pages missing in the beginning. It is a collection of minor lyrical poems, with some Kitas and fands at the end, gathered as is usual in copies of Amir Khusraus works, from all the four older Diwans of the poet, intrdouoed with a kasidah beginning on Fol. 5 * حمد رائم بر زبان اللہ رب العالمین . . الخ * The preface and the initial poem of this manuscript are the same given in his second Diwan * وسط الحیوۃ * (See A. Sprenger, Page 468). The first 155. Ghazals are not in alphabetical order, while the first alphabetical Ghazal begins on Fol. 95 (a):

ہر کہ زیر پیر ہن بیند مرا

مردۂ زیر کفن بیند مرا *

This manuscript also contains Qasidas mostly devoted to the praise of the poet's spiritual guide Nizam-ud-din Auliya, Sultan, Mu'izzud-din Kayqubad, Jalal-uddin Fairuz Shah, 'Ala-uddin Muhammad Shah, etc. (Fols. 57 to 62). There is mathanavi in praise of a campaign of Sultan Ghyasuddin (Fol.80). Rubaiyyat and baits begins on Fol. 176. Not dated. Scribe not known. A short biography sketch of the poet is added below for many reference.

Yamin-ud-din Abul Hasan Amir Khusru.

يمين الدين ابوالحسن امير خسرو الدهلوي بن امير سيف الدين

محمود الشمش البلخي *

was one of the greatest musicians and the most famous Persian poet in India. His father, Amir Sayf-ud-din Mahamud Shamshi Lachin, one of the chiefs of the tribe of Lachin, came to India from Hazarah (near Balkh), became one of the nobles of Empire, and settled down in Patyli (Muminabad), where the poet Amir Khusru was born in A.H. 651 = A.D. 1253. When he was eight years of age, he was introduced to the famous celebrated Saint, Nizam-ud-din Auliya by his father and at the age of nine, he lest his father, who fell in battle near Allahabad. His brother 'Izzaldyn Alishah succeeded to the post of his father, and the father of the young poet was placed under the care of his maternal grand father Imad-ul-Mulk, who was responsible in educating him and making him a great Persian scholar. After completing his twentieth year Khusrus stayed with Kishlu Khan, brother of Sultan Giyas-ud-din, and afterwards entered the service of Bagra Khan, the youngest son of that prince. At a latter age, the poet with his friend Hassan, entered the services of prince Mohammad Sultan Khan, a son of Ghiyath-al-din Balban, who was then the Governor of Multan, as a keeper of the Quran as* * مصحفدار * and his friend Hassan as a keeper of

the Ink stand دواندار After the death of his patron he came to Delhi and entered the service of Amir Ali, and subsequently he was admitted to the Court of the Emperor Jalaluddin Khilji. He came into prominence under Giyasuddin Tuglaq Shah, whom he accompanies in his march to Bengal, and to whom he dedicated his Tugluq Namah. While the king was staying at Lokhanawty the news of the demise of Nizmuddeen Aulia reached the camp. Being a devoted and distinguished disciple of the Saint for whom the poet entertained the highest regard, which almost amounted to worship, on hearing of the death of the Saint, he left the Royal company, distributed all his wealth to the poor, dressed in deep mourning and took up his abode at the tomb of the Saint for the rest of his life.

He lived to enjoy the favours to five successive kings of Delhi :— Mu'izzuddin Kayqubad (A.H. 686—689 = A.D. 1287—1290); Jalaluddin Firus (A.H. 689—695 = A.D. 1290—1295); Muhammad Shah (A.H. 695—715 = A.D. 12 95—1315); Gizasuddin Tuglaq (A.H. 721—725 = A.D. 1321—1324); and Muhammad Tuglaq (who A Harald came to throne in A.H. 725 = A.D. 1324).

He died six months after the death of his Saint on Thursday night 29th Dul Qa'da, A.H. 725 = A. 1324, and his tomb is close to that of Nizamuddin Aulia, in one of the most beautiful and interesting spots near Delhi. Besides his Persian compositions, which are said to be ninety-nine in number, he produced numerous Hindi poems and riddles. The chronogram on his death engraved over his tomb is عدیم المثال * another طوطی شکر مقال * for detail notices on his life and works, please see Sprenger, page 465; Ethe, Ind. Off Cat. Nos. 1186 to 1222; Elliot's History of India, Volume 111, pages 523 to 567.

Beginning :

آو میاں ست و خسي آفتاب و اسماء ذات البروج و ماه طسم

کہ اخبار نیریں از و روشن شدو .... الخ *

End :

یارب اورا از قبول خود بیاراي این کتاب

و آنکہ از باران رحمت شوي و بپذیر این دعا *

No. 955. گلشن سعادت *

GULSHAN-E-SA'DAT.

Substance, paper. Size, 9½ × 6 inches. Pages, 148. Lines 15 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Belles Letters.

Author : Shaik Muhammad Ameen.
Extent : Complete.

A collection of letters of Nawab Sa'adatullah Khan نواب سعادت الله خان ruler of Carnatic by his Munshi Shaik Muhammad Amein, to the noble like Nawab Nizamul Mulk * نواب نظام الملك Nawab Mubariz Ali Khan ; * نواب مبارز علی خان Nawab Galib Khan * نواب غالب خان Nawab Fazllulah Khan * نواب فضل الله خان and others.

Shaik Mohamad Amin, a pupil of Abdul Qadir Baidil, came to Arcot from North India in the year 1121 A.H. or 1131 A.H. and entered the services of Nawab Sa'adatullah Khan, on recommendation of his Diwan Rai Dakhani Ram, and became a close associate of the Nawab due to his literary merits and compositions. He was a great admirer of Rai Dakhani Ram and his son Rai Budh Chand * رائے بدھ چند As a matter of fact, though a good poet, he is the best prose writer and left besides his Diwan, two literary composition in prose: Gulshan-e-Sa'adat * گلشن سعادت and Majmu'ul-Insha * مجمع الانشاء His date and place of birth is not known.

Scribe, Muhammad Sharfuddeen of Jeriji.

Date of transcription is 1247 A.H. in the Court of Nawab Ghulam Ghouse Khan Munawar Jah.

Beginning :

بسم الله الرحمن الرحيم *

انشاء حمد و ثناي سزاي ثنائي انشا پردازیست که منشئی تقدیرش مجموعه جامع الخ ....

End :

تمت الكتاب بعون الملك الوهاب بيد احقر العباد محمد شرف الدين متوطن جنجی در نتهرنگر عرف ترچناپلی بکچهرے نواب غلام محمد غوث خان بهادر عرف منور جاه در سنهٔ یکهزار و دو صد و چهل و هفت از هجري نبوي صلى الله عليه وسلم تحرير يافت *

No. 956. * انوار سهیلي

ANWĀR-E-SUHAILI.

Substance, paper. Size, $9\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages 426. Lines, 20 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Romance.
Author , Hussain bin Ali.

Extent, Incomplete.

It is a popular Persian translation of Kalilah and Dimnah, by **Husain** bin Ali-al-Waiz-al-Kashifi, who died in A.H. 910 = A.D. 1505. The composition of this modernized version of Nasr-allah bin Muhammad bin al Hamid's older Persian translation of Al-Mukaffa's Arabic text (which was made about A.H. 539 = A.D. 1144, 1145) was suggested to the author by Nizam-aldin Amir Shaik Ahamad-al-Suhaili, who died in A.H. 907 or 908 = A.D. 1501–1503 (see Fol. 4 A and 5A).

This has been lithographed in A.H. 1270 ; translated into English by E. B. Eastwick, Hertford, 1854 ; and by A. N. Wollaston, London, 1878. Some parts of it have been printed in text and translation in the Asiatic Journal, Volume V. This has been translated into German by H. Ethe' (Morgenlandische Studien, Leipzig, 1868, pages 147–166). See Ethe's Ind. Off. Lib. Cat. No. 757.

It is an incomplete copy because out of the fourteen chapters as stated on Fol. 7A, it contains eight chapters only. Scribe and date of transcription is not known.

Beginning :

بسم الله الرحمن الرحيم *

حضرت حکیم علی الاطلاق جلت حکمت که و ظائف لطائف
حمد و ثنا الخ *

End :

راي را گفت بیت

اي چو صبح آخرین سرتا بپا صدق و صفاوي چو عقل اولین *

No. 957. * فقه عمدة الاسلام

FIQAH-I-UMDATUL ISLAM.

Substance, paper. Size, 9×7 inches. Pages, 114. Lines, 15 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject, Theology.

Author, not known.

Extent, incomplete.

An ananymous theological tract on Sunnite Law, without begining as the first page is missing. Consists of views on Five Fundamentals of Islam, profusely quoted from Quran, traditions of Prophet Muhammad (peace be on him) and Great Muslim Jurists like Imam Abu Hanifa, Imam Faqruddeen Razi and Maulana Nuruddeen Saburi, etc. The

whole work is divided into Muqadimat * مقدمات and each Muqadimah sub-divided into several fasals * فصل Though it begins abruptly, this can be assumed from the matter on the first 15 folios that the first Muqaddamah is on 'Aqaayeds. * عقائید The second Muqaddamah begins of folio 15-B as * مقدمہ دوم در بیان صلواۃ

Begnning :

احکام ایمان اہم مہمات است تاکہ شخصی احکام ایمان
ندانند از نماز و روزہ و زکواۃ و حج روا نباشد در الخ *

End :

و این نسخہ را عمدۃ الاسلام نام نہادیم و اللّٰہ اعلم بالصواب
و الیہ مرجع الماٰب تمت تمام شد کار من نظام شد اسلام بر
دو جہاں سرخرو شد و ابلیس و شیطان و دیو وبت غلام شد *

No. 958. * عروض سیفي

ARUZI-I-SAIFI.

Substance, paper. Size, 11½×7 inches. Pages, 64. Lines, 20 on a page. Mode of writing, good. Condition, badly injured. Appearance, old.

Subject , Persian prosody.
Author , Saifi.
Extent , Incomplete.

It is an incomplete, injured and soild copy of the famous treatise on metrical science and the art of rhyming called رسالۂ عروض سیفی by Moulana Saifi Bukhari, surnamed *Aruzi*, "the Prosodist". He lived at Herat at the Courts of Sultan Abu Sa'id (1459–69), the grandfather of Babur, and Abul-Ghazi Sultan Husayn Mirza (1473–1506), the patron of Jami. He died probably either in 909 A.H. or 905 A.H. = A.D. 1503 or 1504. This work might have been composed in A.H. 896 A.D. 1490 or 91, and styled as عروض قافیہ ' عروض سیفی and even, *میزان الاشعار from one of the first phrases in the preface (Fol. 1).

The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgur, Abu Hafs, Sughdi, or Rudagi. This work has more material and detailed information than that of Jami and is "one of the best works on Persian prosody which we have."

It is interesting to note the remarks of the Great Mughal Emperor Babur, who in his Memoirs says that : " He was a Mulla complete, who in proof of his Mullaship used to give a list of the books he had read.

A persian prosody he wrote at once brief and prolix, brief in the sense if omitting things that should be included and prolix in the sense that plain and simple matters are detailed down to the diacritical points, down even to their Arabic points. He is said to have been a great drinker, a bad drinker, and a mightily strong fisted man." (Beveridge, sec. ii, p. 288).

It was lithographed at Cawnpore, 1855, at Calcutta, 1865 and at Lahore. Best edition by H. Blochmann in 1867, Calcutta (text only) and with an English translation, " Prosody of the Persians" in 1872. There is another English translation of G.S.A. Ranking, Bombay, 1885. An Urdu translation of it was published at Lahore. Other copies of this manuscript are available in India Office Library, London and in the University Library of Bombay, etc.

Scribe and date of transcription not known.

Beginning :

الحمد لله الذي جعل علم العروض ميزان الاشعار والصلوة علي
صاحب ديوان الرّسالة و اهل بيت الا طهار' اما بعد بدان كه باعث
برين تاليف آن بود كه گاهي كه با اصحاب از كتب عروض مباحثه
كرده مي شود دهر دقيقه نكته مي طلبيدند الخ *

End :

...... وصل داشته باشد چون سروري و دلبري آنرا مطلق
محدود گويند و اگر حرف ديگر ......

No. 959. باب النجات *

BAB-AL-NAJAT.

Substance, paper. Size, $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 44. Lines 18 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject , Theology.
Author , Shah Abul Hassan.
Extent , complete.

A very much injured short tract on the fundamentals of Islam by Shah Abul Hassan. It is based on the main works on Islamic Law. Contains chapters on, Wazu, Namah, Tallat, Rowza and Haj.

Scribe, Muhammad Akbar, and date of transcription is 1213 A.H. This volume contains the following manuscript " Ruqat-i-Amanullah " also.

Beginning :

باب نعات حمد خدا یست عزوجل الخ *

End :

نوشتہ بماند سیاہ بر سفید
نویسندہ را نیست فردا امید *

No· 959 (a). رقعات امان اللہ *

RUQA'AT-E-AMANULLAH.

Substance, paper. Size, 18¼ × 6 inches. Pages, 34. Lines, 17 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Belles Letters.
Author : Amanulla Khan.
Extent : Incomplete.

It is an incomplete collection of letters and notes on Sufistic questions of Amanullah Hussaini with the epithets of Khanazad Khan Firuz Jung and later on of Khanzaman, was the son of Mahabat Khan Khankhanan, who greatly distinguished himself under Jahangir and Shahjahan. He died in A.H. 1044=1634 A.D. (According to Sprenger pp. 330, 109, 118, 116) or in A.H. 1046=A.D. 1637 (according to Ethe No. 1763 Ind. Offic. Cat).

He left besides a diwan, in which he uses Amani as his takhallus (a copy of which is described by Sprenger on p. 330), a general History, an Arabic and Persian dictionary styled چهار عنصر دانش * He left also گنج باد آورد * an excellent work on Indian agriculture and ام العلاج a work on varities of purgetives. Another works on letter writings by Amanullah Khan has been described in Ind. Off. Lib. Cat. Nos. 1763 and 1893 where it is styled as Ruqa'at-e-Hussain رقعات حسین * A fuller and better work on letter writing with medels, selected from the author's over correspondent has been described in the above Catalogue No. 2077 styled as Insha-a- Khanzad Khan انشائے خانزاد خان *

The letters in this manuscript are addressed to a great number of Shaiks, for instance, Abul-Kasim Sirhindi (Fol. 2 A) Shaik Hassan Lahori (Fol. 8 a). Jamal Muhammad Burhanpuri (Fol. 9) Mirza Nizamuddin (Fol 9.) Syed Murtuza (Fol. 9 a.) Mirza Muhammad Baig (Fol. 6). Khaja Zaheeruddeen (Fol. 2.), etc. Total number of letters is 90 only. These Ruqa'at has been printed in Calcutta and lithographed in Lucknow in A.H. 1260.

Scribe : Muhammad Akbar. Date of transcription, Not known.

Beginning :

حمد وافر مرخداي را كه باقوت ناطقة بي بها در عقد انشاي كبرياي او بے بہا ست الخ *

End :

...... شب انتظار دوستان را ليلة القدر ساخته نويد صبح عيد وار اميد وارسته *

No. 960. انشائے صبیان *

INSHA-E-SIBYAN.

Substance, paper. Size, 10×6¼ inches, pages, 46. Lines, 15 on a page. Mode of writing, good, nastaliq. Condition, good. Appearance, old.

Subject : Belles Letters.

Author : Not known.

Extent : Incomplete.

It is an injured, incomplete work containing forms of letters and answers thereto, to show the art of letter-writing to all classes of society. Author, scribe, date of transcription, not known.

Beginning :

حمد بيحد خداي را كه منشي عقل ہمه داں در تحرير املاي انشاء الخ *

End :

و رفت داشته باشد كيفيت مجلس اينجانيست كه نه پر *

No. 961. سراج اللغت *

SIRAJ-AL-LUGHAT.

Substance, paper. Size, 13½×9½ inches. Pages, 138. Lines, 23 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Dictionary.

Author : Sirajuddeen Ali Ārazo.

Extent : Complete—Vol. II.

A damaged copy, both in the beginning and the end, of the second volume of a Persian dictionary explained in Persian and comprising all the words that principally occur in Persian poetry and refined prose whether genuine Persian, or Pahalavi or Transoxanian, by one Sirajuden Ali Khan with the takhallus, Arzu. He was born at either in Agra or Gwaliar in A.H. 1101=A.D. 1690 and died at Lucknow in

A.H. 1169=A.D. 1756 and compiled it under Muhammad Shah, A.H. 1147=A.D. 1743, 35. His other prominent works are: (1) مجمع النفائس the famous Tadhkirah of Persian poets, (2) * چراغ هدایت a glossary of modern poets; (3) * تنبیه الغافلین a criticism on Shaik Ali Hazen, (4) * غرائب اللغات, a glossary of Hindi words, (5) * خیابان گلستان a commentary on the Gulistan, etc. (See Ind. Off. Lit. Cat. Nos. 680 and 2513).

In the preface of this second volume * جلد دوم he states that it aims at to make it handy to a Persian scholar for ready reference and is based on the model of the best dictionaries like: Farhang-i-Jahangiri * فرهنگ جهانگیری a renowned dictionary of Persian words by Jamaludeen Husain Inju bin Fakhruddin Hasan of Shiraz; and Burhan-i-Kati * برهان قاطع, the most valuable and famous Persian dictionary by Muhammad Hussain bin Khalafal-Tabrizi with the takhallus Burhan. It is arranged alphabetically in (European fashion) the first letter constituting the Bab, and the second the Pase.

Scribe and date of transcription not known.

For an interesting account of his life and works, please see Sprenger). pp. 132).

Beginning:

اما بعد حمد واضع جمیع لغات و صلواة برافصح و افضل
موجودات میگوید نقیر کثیر التقصیر سراج الدین علي آرزو الخ *

End:

اغلب که به یمن و برکت این نام پاک حسن قبولي این نسخه
رسد بمنه و نضله *

No. 962. * شرح گلستان

SHARH-E-GULISTAN.

Substance, paper. Size, 8½ × 6 inches. Pages, 166. Lines 17 on a page. Mode of writing, not bad, shikasta. Condition, not bad. Appearance, old.

Subject: Commenatry.

Author: Muhammad Nur-allah Ahrari.

Extent: Complete.

It is a commentary on the famous Sadi's Gulistan, by Muhammad Nur-allah Ahrari, the author of the gloss called حاشیه هربه the * شرح حکمت العین and Sharhi-Mathnavi. Dr. Ethe is of opinion that this Shah Mir Muhammad Nur-allah Ahrari also called Akbarabadi,

who. if he is identical with the Mir Nur-allah, mentioned, in Rieu ii. pp 604, as the master of Abdul Rasul al-Quraishi, who submitted to him his commentary on the Bustan, must have been a younger contemporary of the famous Abdul Latif bin Abdullah al-Abbasi (d. A.H. 1048–9=A.D. 1638–9), the author of لطیف المعنوی من حقائق المثنوی * (pp. 648).

Unlike the several commentaries on Gulistan like that of Muhammad Akram bin Abdur Razak of Multan-Muhammad Abdul Rasool bin Shahabuddeen Khan Ar.u; Mulla Muhammad Said Riyadh Ali, in Persian and of Yaqub bin Syed Ali in Arabic, it is unique in several inspects. It is interesting to note that this copy is similar to that described by Sprenger and Ethe in their catalogues. It also contains a مقدمه in the end.

Scribe. Abdul Khader bin Abu Muhammad. Date of transcription, 1269 A.H. 11th Jamadiu-ul Akhar.

Beginning:

منت مر خدایرا عزو جل که زبان گویا را پیشکار دل دانا ساخت الخ *

End:

کاں دو نورش دریاست

و صلی الله علی خیر خلقه محمد و اله و صحبه اجمعین *

تمت *

No. 963. * كتاب الفرائض

KITAB-AL-FARAIDH.

Substance, paper. Size, 8×6 inches. Pages, 230. Lines 15 on a page. Mode of writing, not bad. Shikista. Condition, much injured. Apperance, old.

Subject: Muslim Law.

Author: Not known.

Extent: Incomplete.

As the pages in the beginning and the end are missing, and the beginning few pages are in badly damaged condition, it is not possible to trace the name of the author of this work. However it seems to be a compendium on Muslim Law of inheritence based on the Great works of Muslim Jurists.

Beginning :

نشدن دفتر .... مشوه اقرلدل .... و مالک ان *

End :

دختر بهتر است وجه آن بر طاہر است وحیات معصود *

No. 964. * تفریح القلوب

TAFRIH-AL-QULOOB.

Substance, paper. Size, 8½ × 5¼ inches. Pages, 64. Lines, 13 on a page. Mode of writing, not bad. Condition, injured. Appearance, old.

Subject, Theology.
Author, Ahamadullah.
Extent, Complete.

A damaged copy of a Persian translation * قواعد شریف و فواید لطیفه of شیخ ابوعلی رحمته الله علیه by Ahamadullah. It is a work on Islamic theology and ethics.

Scribe and date of transcription not known.

This volume contains the following works also

(۱) سلم الدرجات * (۲) کتاب طب *

Beginning :

...... را که بحکمت بالغه وصاف کامله قلب را صفای و روح را *

End :

کل بدن مقصود نباشد و تنقید ناصیه راس. قت منظور بود حب شهیار استعمال نمایند *

No. 964 (*a*). * سلم الدرجات

SULLAM-AL-DARJAT.

Substance, paper. Size, 8½ × 5½ inches. Pages, 24. Lines, 15 on a page. Mode of writing, bad, Shikista. Condition, injured and sailed. Appearance, old.

Subject, Ethics.
Author, Ahmadullah.
Extent, Incomplete.

A short tract on Religious ethics by Ahmadullah on the model of the foregoing work. It consists of one and three * فصل

Scribe and date of transcription not known.

Beginning :

نحمدک یا رافع درجات و یا مجیب الدعوات .... الخ *

End :

کیفیات	شربات	درجات	سطحات
حار وباپر	۲	۴	۸
باادیایس	۳	۲	۶

No. 964 (*b*). * کتاب طب

KITAB-E-TIBB.

Substance, paper. Size, 8½ × 5¼ inches. Pages, 482. Lines, 15 on a page. Mode of writing, Shikista. Condition, injured. Appearance, very old and soiled.

Subject, Medicine.

Author, Muhammad Yousuf bin Ilayas.

Extent, Incomplete.

A compendium of medical science, compiled by Mohammad Yousuf bin Ilyas, chiefly from the works of Great Hakeems. It consists of two sections called *فن اول and *فن دوم and each *فن is divided and subdivided into *مقاله *قسم and *فصل and *مقدمه The first section deals with General Anatomical, Physiological and medical matters, while the second deals with preparations of medicines and mixtures.

Scribe and date of transcription not known.

Beginning :

شکر و سپاس مر خالقي را که در خلقت انسان دقایق حکمت الخ ....

End :

زیرک چونه وشو نیز و مورد در سرکبس کاو کرنب و حرمل الخ *

No. 965. * منطق الطیر

MANTIQ-AL-TAYR.

Substance, paper. Size, 6 × 4 inches. Pages, 420. Lines, 12 on a page. Condition, injured. Mode of writing, not bad. Appearance, old.

Subject, Poetry.
Author, Attar.
Extent, Incomplete.

A poetical work of Farid-ud-din 'Attar'

ابو حامد محمد بن ابوبکر ابراهیم فریدالدین عطار نیشاپوری *

the celebrated mystic and a most profound Sufi Poet, about whom Jalal-ud-din Rumi, the greatest of all the Sufi Poets, is said to have made the following remarks :

هفت شهر عشق را عطار گشت
ما هنوز اندرخم یک کوچه ایم *

He was born in Shadiyakh, near Nishapur in A.H 513 = A.D. 1119 during the reign of Sultan Sanjar, and was killed by the Mugals in A.H. 627 = 1229, at the age of 114 lunar years. 'Attar' who is more renowned as a Sufi than a Poet, derived his poetical title from the profession of his father, a druggist, which 'Attar' himself continued for sometime. Meagre and unreliable accounts of his life are found in Tadkiras. Please refer to the life added in the beginning of the Tadkirat-ul-Auliya, edited by Dr. Browne. After his death, says G. Ouseley an eminent Sufi was asked, to whom he ascribed the more profound knowledge of Sufi doctrine, Jalal-ud-deen Rumi or 'Attar' he said: "The former like an eagle flew to the height of perfection in the twinkling of an eye, the latter reached the same summit, but was crawling slowly and perseveringly, like an ant."

The present work, Mantiq-ut-Tayr or the speeches of the birds is a part of Kulliyat-i-Farid al din 'Attar' This mathnawi is divided into thirty sections * مقال and containing apologues in most of which birds are intreduced as speaking.

آفرین جان آفرین پاک را
آنکه جان بخشید و ایمان خاک را *

The date of composition is A.H. 583 (see Fol. 210*a*). See the last but one verse of this work. This has been lithographed in Lucknow in A.H. 1288 and Bombay A.H. 1280. It has been translated into French, 1863 A.D. Edited by Garcin de Tassy, Paris, 1857 A.D. A Turkish commentary on the same was composed by Shami. Three copies of Urdu translation by one Wajidi, a native of Kurnool are available in this Library Hindustani D. Nos. 30—32. Two Urdu translations are preserved in Nos. 2375 and 2817 (the latter in Dakhni verses) of the India Office collections.

This pocket size work is in injured condition written in minute Nastaliq character.

Begininnig :

آفرین جاں آفرین پاک را
آنکہ جاں بخشید و ایماں خاک را *

End :

پانصد و ہفتاد و سہ بگذشت سال
ہم زتاریخ رسول ذوالجلال *
گفت عطار از ہمہ مرداں سخن
گر تو مردي ہم بخیرش یاد کن *
تمت تمام شد *

Scribe and date of transcription not known.

No. 966. * بوستان
BUSTAN.

Substance, paper. Size, 9 × 6 inches. Pages, 336. Lines, 16 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject, Poetry.
Author, Sa'di.
Extent, Complete.

The well-known Persian Classic of Sa'di

شیخ شرف الدین مصلح بن عبداللہ سعدی شیرازی *

He was born about A.H. 580 = A.D. 1184 in Shiraz, who derived his poetical name from the Atabak of Fars, Sa'd bin Zangi (died A.H. 623 = A.D. 1226) who had great affection towards the young poet and was his patron after his father's death. He was a genieous student of Sufism and a disciple of the celebrated Saint, Shaik Shihab-ud-din 'Umar Suharwardi who died in A.H. 632 = A.D. 1234. He is said to have visited India as he states in this work in the eighth chapter. (Fol. **149b**).

بتي دیدم از عاج در سومنات
مرصع چو در جاهلیت منات *

He passed his last days in his native place, *Shiraz*, where he died and is burried. His tomb is still known as Sa'diyah. It is asserted by some that Sa'di was the first poet who composed Hindustani verses, and examples of such verses, bearing the poet's name, are also given to us,

but save and except his travels in India, in the course of which he probably acquired some knowledge of that language, there is no substantial evidence to support the assertion. His two masterpieces, the Bustan and the Gulistan, composed in A.H. 655 = A.D. 1257 and A.H. 656 = 1258 respectively, and dedicated to the reigning Atabak, Abu Bakr bin Sa'd bin Zangi (A.H. 623—658 = A.D. 1226—1259) have immortalised the poet's name. Ali bin Ahmad bin Bisutun was the first man who collected and arranged the works of this most famous of Persian authors.

The present manuscript, Bustan, is the most popular Persian text book on which several commentaries in several languages were written. Among the numerous text-editions of it (printed or lithographed) may be mentioned: Calcutta, A.D. 1810, 1828 and 1870, etc.; Cawnpore, 832, 1856, 1868 and 1887, etc.; Lucknow, A.H. 1262, 63, 65, 1279, etc. Same has been translated into the following languages:—

German: By K. H. Grab, Jena, 1850, By Schlechta—Wssebnd, Vienna, 1852 and By Fr. Rickent, Leipzig, 188?.

French: By Barbier de Meynard Paris, 1880.

English: By H. Wilberforce Clarke, London, 1879, and by G. S. Davie, styled: "The Garden of Fragrance", London, 1882; selections in English (styled "Flowers from the Bustan), Calcutta, 1877, and in S. Robinson's 'Persian Poetry for English Readers', 1883.

A Turkish translation has been printed in Constantinople in 2 volumes, A.H. 1288 = 1871 A.D.

Scribe is Shaik Mahamood and date of transcription is 1225 A.H.

Beginning :

بنام جهاندار جان آفرین

حکیمي سخن بر زبان آفرین *

End :

این کتاب دعوي دیگر باطل و عاطل است *

No. 967. * انشاء بیدل

INSHA-E-BAIDIL.

Substance, paper. Size, 8 × 5 inches. Pages, 192. Lines, 15 on a page. Condition, not bad. Mode of writing, good. Appearance, old.

Subject, Belles Letters.

Author, Abdul Qadir Baidil.

Extent, Complete.

Same as described under D. No. 954 (*a*).

The correspondence of Abdul Qadir Baidil containing letters addressed to Shukrallah Khan and his sons.

Scribe and date of transcription not known.

Begining :

عجز مراتب حمدو ثنا تسليم بارگاه صمدي که خامه را در معرکه الخ *

End :

تمت تمام شد انشاء مرزا بيدل عليه الرحمان *

No. 968. فقہ منظوم *

FIQH-E-MANZUM.

Substance, paper. Size, 8 × 5 inches. Pages, 430. Lines, 14 on a page. Condition, damaged. Mode of writing, good. Appearance, old.

Subject, Theology and Jurisprudence.

Author, not known.

Extent, Incomplete.

A short tract on Muslim theology and jurisprudence in simple Persian poetry and on varities of subjects like fundamentals of Islam, i.e., Namaz, Roza, Zakat and Haj and Muslim law of inheritance, etc. It is divided into several kitabs and sub-divided into Babs and Fasals. An incomplete work, the name of its author or scribe and date of transcription is not known.

Beginnning :

اين کتابے است در بيان وضو

باب اندر بيان سنت اوست *

End :

کر فريقے شد از ذوي الاقنا ....

... ... تير انکسار سهام *

No. 969. مثنوي يوسف زليخا *

MATHNAWI-E-YUSUF ZULAIKHA.

Substance, paper. Size, 7¾ × 5 inches. Pages, 348. Number of lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Subject, Poetry.

Author, Mulla Nazim of Harat.

Extent, Complete.

This mathnavi of Yusuf Zulaikha by Mulla Nazim of Harat, a Court Poet and favourite of Abbas Kulikhan Shamlu, the Beglerbeg of Harat, was written on his request, which to a great extent is based on Firdausi's Mathnavi of the same name. He commenced the poem in A.H. 1058=A.D. 1648 and completed it in A.H. 1072=A.D. 1661-1662. Nazim died in A.H. 1981 = A.D. 1670, 1671. (Please see Ethe Ind. Off. Lib. Cat. No. 1593, and A Sprenger's Catal. pages 151 and 515). It has been printed it Lucknow in A.H. 1286.

The poem Yusuf Zulaikha represents the story of Joseph in ChapterXII of the Holy Quran. This chapter contains one hundred and eleven verses, and unlike other chapters deals with only one subject. This Quaranic story has been one of the most favourite subjects of poetical compositions among the Persian and Turkish poets. For a long time it was a popular notion that Firdausi was the first poet who gave a poetical version of this story, but it has lately been shown that Abu Muayyad of Balkh and Bakhtiyar, or Ahwaz before him, had made this romance the subject of a poem (please see, Browne's History of Persia, Volume II, p. 146). It seems almost certain that 'Am'aq of Bukhara (died A.H. 1149 = A.D. 1736) was the first after Firdausi to write a Yusuf Zulaikha. His mathnavi can be read in two different meters. 'Am'aq was followed by many, such as Jami (died A.H. 898 = A.D. 1492); Qasim Khan Manji; Amir Humayun (died A.H. 979 = A.D. 1571); Shaukat, the Governor of Shiraz under Fath 'Ali Shah; Mirza Jan Tapish of Delhi, son of Yusuf Beg Khan of Bukkara. (See Sprengier, p. 297). Among the Turkish poets, Hamdi and Bhishti may be enumerated. But Jami's Yusuf Zulaikha is admitted on all hands to be the best mathnawi poem on the subject and has obtained the widest celebrity. An excellent and most valuable copy of Jami, presented to Jahangir by 'Abd-ur-Rahim Khan Khanan on Monday, the 2nd of Muharram, A.H. 1019. at Akbarabad which was translated by the famous accomplished nasta'liq writer, Maulana Mir 'Ali-ul-Katib, son of Maulana Mohmud Rafiqi, is available in Oriental Public Library, Bankipore.

This manuscript is written in minute nastaliq with illuminated borders on a fine paper.

Scribe and date of transcription not known.

Beginning :

خدایا چون سپهرم سینه بکشا
دلم طرطي کن و آئینه بنما *

End :

بزم جامي که سست بادۀ کام
کنم آغاز شکر حسن انعام *

No. 970. * خطبات ظهوری

KHUTBAT-E-ZUHURI.

Substance, paper. Size, 9 × 6 inches. Pages, 244. Lines 9 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject, Prose-treatises.

Author, Nurudeen Muhammad Zuhuri.

Extent, Incomplete.

An incomplete collection of prose-treatises of Maulana Nurudeen Muhammad Zuhuri * مولانا نورالدین محمد ظهوری of Tarshiz.

Though he was born at Tarshiz, he went to Yazd at an early age to join the company of the famous poet Mulla Wahshi-e-Bafaqi author of the "Khuld -e-Barin" and from Yazd he procceded to Shiraz where he stayed for seven years as on intimate frined of Darvesh Husayan, who was throughly versed in history, poetry, niddles, and calligraphy. But in A.H. 988=A.D. 1580 he came to Deccan, where he like Malik-e-Qummi, first settled at Ahamadnagar and then at Bijapur, where he became an intimate friend of the poet-laureate, Malik-e-Qummi, whose-daughter he married subsequently. It is interesting to note that Malik-e-Qummi, and Zuhuri often collaborated in literary productions (like Beaumont and Fletcher) which gained high admiration and rewards from Ibrahim 'Adilshah II' (A.H. 988—1037=A.D. 1580—1627). Besides his Diwan, Zuhuri wrote the famous mathnawi called Saqi-Namah ساقی نامه in imitation of Sadis Bostan and dedicated it to Burhan Nizam Shah II of Ahamednagar, Sprenger says that king Adil Shah conferred high favours upon him; when he sent his Saqi-Namah to Burhan Nizam-ul-Mulk in Hyderabad, he made him a present of several elephants laden with goods and money, the messenger in charge asked him for a receipt, and he wrote the laconical words: تسلیم کردند تسلیم کردم * "they have made it over to me, I have thanked for it, or accepted it." (P. 125). Amongst his prose works are three prefaces known as سه نثر so much admired in India, the پنج رقعه* and the مینا بازار all lithographed several times in India. His proficiency in caligraphy was a source of income to him, and he earned large sums of money by the sale of the copies which he made of the "Rawzatus–Safa." His *Shikasta* [handwriting won the admiration of the author of *Ma'asir-e-Rahimi*. Among his contemporaries may be mentioned the poets "Fayzi" and "Naziri' with whom he used to enter into poetic contests. There are different dates of his death but according to Azad he died in A.H. 1025 = A.D. 1616. Please see Wese Cat. of Isl. Mss. of Bombay University. P. 170; A Sprenger, Catalouge pp. 44, 112,125 and 151, Ethe, Ind. Off. Lib. Cat. No. 1500; for further notices on his life and works.

Like India Office No. 1509, our Ms. contains the following prose treatises of Mulla Zuhuri with numerous marginal and interlinear annotations heading and glosses.

(1) Preface to Nawras دیباچۂ نورس *

The Nauras was according to Rien, a treatise on Indian Music composed by Ibrahim Adil Shah II himself, to whom this and the following two prefaces were dedicated; but Kitab-i-Nauras is mentioned by Rien (iii, P. 1091A) as a joint work of Malik Qummi and Zuhuri. The marginal notes about the Ragas and Raganis given in this manuscripts on the first folio confirms this assumption.

Beginning on Fol. 1A.

سرود سرایان عشرتکده قال بنورس سرابستان حال کار کام
وزبان ساختہ اند الخ ....

Ends on Fol. 14.

(2). Preface to Gulzar-e-Ibrahim. دیباچہ گلزار ابراهیم *

This preface is in ornate prose, mixed with verses in praise of Ibrahim Adil Shah II.

Beginning on Foll 15A.

خرمی چمن سخن بطراوت حمد بہار الخ .....

Ends on Fol. 30.

(3). Preface to Mina Bazzar. مینا بازار *

There is another prose-treatise that begins on Fol. 31A and ends on Fol. 46A.

Beginning :

عصمتیان روپرش حیا پرور و خلوتیان عفت الخ ......

(4.) Preface to the Khwan-i-Khalil. دیباچۂ خوان خلیل *

This treatise, in Ornate prose, interpersed with verses, seems like the above first and second treatise written in homages of Ibrahim Adil Shah II.

Beginning on Fol. 47A.

اے از تو بر اہل تخت و اکلیل سبیل
گر ذکر جمیل است و دیگر قدر جلیل الخ *

Ends on Fol. 76A.

The above treatises have been lithographed at Lucknow, A. H. 1264 at Cawnpore, A.H. 1269, and A.D. 1873; English translation, Calcutta, 1887.

(5) Ruq'at, or Panj-Ruqa't. پنج رقعات *

Five love letters, the first begins on Fol. 77A and ends on Fol. 107.

Beginning :

شهید تبسم دیت عشوهٔ خوشنما مقتول رنگین مطلب شیرین

الخ * ....

Edited with lommentries, Cawnpore. A.H. 1280.

(6) There is an incomplete prose treatise that begins on Fol. 108A as

سرو سار سخن ترانهٔ حمد صانعي است گلشن مضمون رنگین

الخ * ....

Scribe of this manuscript is Imad Ali. in the year, A.H. 1241 also contains a few Gazals and a Talismar.

Beginning :

سرود سرایان عشرتکدهٔ قال کہ بنورس سرا بستان حال الخ * ...

End :

برکانسہ چوبین گدایان ......

گردست زني صداي ظهور دہد *

No. 971. مکاتبات علامي *

MUKATIBAT-E-ALLAMI.

Substance, paper. Size, 8 × 5 inches. Pages, 150. Lines 16 on a page. Condition, badly injured. Mode of writting, not bad. Appearance, old.

Subject, Letters.

Author, Abul-Fadhal.

Extent, Incomplete.

The official letters and refined prose writings in Persian of Abul Fadhal bin Mubarak,which were collected between A.H. 1011, and 1015= A.D. 1602—1606; by Abdus Samad bin Abdul Muhammad. Abul Fadhal was assasinated in A.H. 1004 = A.D. 1596.

See Ethe Ind. Off. Lib. Cat. No. 271.

This collection is some lines called

انشائی ابوالفضل مکاتبات ابوالفضل*

These has been printed under the title انشاء ابوالفضل in Calcutta 1810; Lucknow, A.H. 1262 and 1280. This copy does not contain its Original divisions into three books or دفتر * It is much injured, soiled and damaged copy in which some papers in the beginning are missing.

There are two seals on the last page : (۱) بهاؤ سنہ ۱۱۲۲ *
(۲) ہیم چند سنہ ۱۱۴۸ *

This was completed on 7th Jamadi-ul-Awal 1148 A.H. Name of the scribe not known.

Beginning :

شادماني بر دلهاي دوستان مفتوح باشد الخ *

End :

من نوشتم صرف کردم روزگار
من نمانم این بماند یادگار *

No. 972. کتاب طب *

KITAB-E-TIBB.

Substance, Paper. Size, 8 × 5 inches. Pages, 128. Lines 15 on a page. Condition, injured. Mode of writing, not bad. Appearance, old.

Subject, Medicine.
Author, Not known.
Extent, Incomplete.

An incomplete, injured, ananymous compendium of medical science divided in several فن and subdivided into مقالہ *

As the papers both in the beginning and in the end are missing it is not possible to know the name of the scribe and date of transcription.

Beginning :

دو دکند بسنہ بکریزد دکرافسنتین الخ * ....

End :

نصف سہ است واو را در اصفهان ده نار گویند *
دیباچۂ گلزار ابراهیم *
دیباچۂ خوان خلیل *

No. 973. نسب نامہ *

NASAB-NAMAH.

Substance, Paper. Size, 134 × 20 inches (One long sheet). Condition, good, Appearance, old.

Subject, Geneology.
Author, Not known.
Extent, Complete.

A Geneology of one Sultan-ul-Arifeen Syed Ahamad al Kabir Hussain al 'Arify. It begins with Adam, the first Prophet down to Prophet Muhammed, the last Prophet including the four Caliphs, the Imams, the Saints and ends with the Muslim theologians, etc. There are a few Dairas in the middle.

Beginning :

آدم *

End :

سید محمد قادر *

No. 974. کشف اللغات *

KASHF-AL-LUGHAT.

Substance, paper. Size, 12 × 7¼ inches. Pages 408. Lines on a page, 23. Condition, not Good. Mode of writing, good. Appearance, old.

Subject, Lexicograpghy.

Author, Abdur Rahim.

Extent, Incomplete. Volume I.

A Persian dictionary by Abdur Rahim bin Ahmad Seer, who was a pupil of Shaik Muhammad bin Lad of Delhi, the famous author of Muayyid-al-Fudala (موید الفضلا *). It is especially intended to explain the Muslim Sufistic terminologies like—

ا — عشق و معشوق و عاشق — زلف و ابرو — وصال و فراق و وصل و هجر — جمال و جلال و مهر و محبت — ذوق و شوق وغیره *

۲ — قطب و غوث — اولیا و خاتم اولیا و ابدال — عارف و واصل و صوفي و قلندر — زاهد خشک — شیخ و طالب و سالک و عالم و مجذوب و فقیر و مسکین و پارسا وغیره *

۳ — ذات وصفات — افعال و نفس و روح — حق و باطل و رسم و عادت — توحید و موحد نفس کل و عقل کل — فیض اقدس و فیض مقدس — اسم اعظم و صورت الا الله — مثال مطلق و مثال مقید — تقوي و اخلاص و فقر و زهد و ریا و اسراف و ایمان و مسجد و مکاشفه و نور وغیره *

۴ — خرابات و پیر خرابات و خمار و شراب و شمع مستي و میخانه — کافر و کفر و بت و زنار و صلیب و ناقوس و بتخانه وغیره *

This work is principally based, as the author states in the preface, on the following dictionaries :--

1. Sharafnama-i-Ibrahimi شرفنامهٔ ابراهیمی

Also called (فرهنگ ابراهیمی) and (احمد منیری) and (شرف نامه) written by Ibrahim Kiwam Faruki (ابراهیم کیوام فاروقی) in honour of the celebrates Sufi Shaik Sharafuddeen Ahamad bin Yahya Mungari (شیخ شرف الدین احمد بن احیی) who died in A.H. 782=A.D. 1380-81. It was compiled between A.H. 862—879=1458-1475, the period during which Abu-al-Muzuffer Barbau Shah reigned in Bangalali.

2. Muayyid-al-Fudala—مؤید الفضلا A very valuable Persian dictionary by Shaik Muhammad bin Shaik Lad of Delhi. (شیخ محمد بن شیخ لاد دهلوی) who completed it in A.H. 925 = 1519. It explains all the words and phrases occuring in the Shahnama, Nizami's Kamsah, the six poems of Sanai, the diwan of Khaqani, Anwari, Tahir, Hafiz, Sa'di, etc.

The full title of this manuscript given on Fol. 2A is "Kashf-al-Lughat-walt-Istilahat." (کشف اللغات والاصطلاحات) It is also called (فرهنگ شیخ عبدالرحیم بهاری) because the compilor, who must have flourished about A.H. 950=A.D. 1543 was a native of Bihar. Printed in Calcutta A.H. 1264. (Please see Ind. Off. Lib. Catal No. 2465.)

The name of the scribe and the date of transcription is not given as it is an incomplete work. However the name of its owner is given on the first page is: کشف اللغات جلد اول من مملکات قاضی سید عبدالله *

Beginning :

الحمد لله رب العالمین والعاقبة للمتقین والصلوة والسلام ....

اجمعین وسلم تسلیما کثیرا کثیرا الخ *

End :

هموار و آب در رویندکو بعدي که تاشک دانه او صد هزار دینار

الخ ....

No. 975. * کشف اللغات

KASHF-AL-LUGHAT.

Substance, paper. Size, 12 × 7¼ inches. Pages, 484. Lines 24 on a page. Condition, not good. Mode of writing, good, Appearance, old.

Subject, Lexicography.

Author, Abdur Rahim.

Extent, Complete. Volume II.

Dos. Cat—14A

It is the second volume of Abdur Rahim's Persian Dictionary " Kashf-al-Lughat " the preceeding work. It begins abruptly.

The name of the scribe given in this volume with the date of transcribtion is as follows :—

کاتب الحروف سید عبدالقادر ولد سید حسین اثارین ساکن
تعلقه والکنده پور این کتاب کشف اللغات بتاریخ نهم شهر ذی الحجه
بوقت ظهر ساعت سعید مرتب شد سنه ۱۱۶۹ *

Therefore the scribe of the first volume may be the same Syed Abdul Khader

Beginning :

بدان کنند زنان مردان را اصدره الخ *

End :

نوشته بماند بخط غریب
که نصر من الله فتح قریب *

No. 976. اخوت نامه *

IKHWAT-NAMAH.

Substance, paper. Size, 8 × 5 inches. Pages, 302. Lines 15 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject, Poetry.
Author, Syed Tajuddeen.
Extent, Complete.

The Quranic story of " Yusuf-o-Zulaikha " has been one of the most favourite subjects of poetical compositions among the Persian and Turkish poets, like, Firdausi, 'Am'aq of Bukhara, Qasim Khan Manji, Amir Humayun Nazim of Herat, etc. Syed Tajuddeen, son of Syed Muhammad, the Mufti and Qazi of Tanjore, is the author of this " Ikhawat Namah who has made the Quranic story, the subject of his poem with a different title. This poem is based on the metere and model of the famous Jami's " Yousuf-o-Zulaikha " as the author states on Fol. 21A. Jami's work begins with the following verse :—

الهي غنچهٔ امید بکشای
گلی از روضهٔ جاوید بنمای *

While Tajuddeen's work begins with the following verse on Fol. 8A—

الهي غنچهٔ دل را گلی کن
زبانم را بران گل بلبلی کن *

This manuscript also contains

(a) an Arabic poem with Persian translation from Fol. 2 to 7.

(b) a Persian Qasidah called "Qasidah-e-Taj" from Fol. 149A to 151.

The scribe seems to be the author himself and the date of transcription is 1247 A.H. There is a seal of Syed Muhammad Tajuddeen.

Beginning :

زِيَادَةُ الْمَرءِ فِي دُنْيَاهُ نُقْصَانٌ

وَرِبْحُهُ غَيرَ مَحضِ الْخَيرِ خُسرَانٌ *

End.

باخرة تامہ بیدالفقیر الحقیر المسمي بسید تاج الدین مصنف
ہذالکتاب بن مولوي سید محمد مفتي العلامۃ الفہامہ ساکن بلدہ
مدہرا في شہرالذي ...... سنہ ۱۲۴۷ ہجري *

No. 977. نخلستان تاج *

NAKHLISTAN-E-TAJ.

Substance, paper. Size, 7½ × 6 inches. Paper, 232. **Lines, 11 on a page. Condition, not bad.** Mode of writing, good. Appearance, old.

Subject : Ethics.

Author : Syed Tajuddeen.

Extent : Complete.

The author Syed Tajuddeen says that Shaik Sadi blessed him one night in a dream and Sadi's compliments made him to write this work called "Nakhlistan-e-Taj" on the model of Sadi's Gulistan and Bustan (Fol. 7.). The contents of this work are (Fol. 9.)

۱ — باب اول در سیرت انبیا *

۲ — باب دوم در اخلاق اصفیا *

۳ — باب سیوم در فضیلت تواضع *

۴ — باب چہارم در فواید خموشي *

۵ — باب پنجم در خوبي حسن و عشق جواني *

۶ — باب ششم در مضرت پیري و حال ناتواني *

۷ — باب ہفتم در حالات بوقلمون *

۸ — باب ہشتم در آداب صحبت *

Every Bab contains a Hikayat, a Mathnavi, Qitaa and Ruba'i.

The scribe seems to be the author himself and the date of transcription is not known.

Beginning :

ايمان بخدائي عزوجل كه عبارتست از اقرار و تصديق وحدوث عالم سبب آن الخ *

End :

بيستم نخلها برشارع عام
بكردم وقف بهر اهل اسلام *
رطب چينند و در ظلش نشينند
و كرنه دور دور آنرا به بينند *
تمت *

No. **978.** عبرت الابصار *

IBRAT-AL-ABSAR.

Substance, paper. Size, 8 × 5 inches. Pages, 110. Lines, 13 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject : Ethics.

Author : Syed Tajuddeen.

Extent : Complete.

It is a socio-ethical work of Syed Tajuddeen in Persian verse on the model of Jami's Subhat-ul-Abrar and Tuhfatul-Ahrar. It contains social and ethical questions and answers explained with stories like :

١ — حكايت شير و شتر * ٢ — حكايت سليمان و سپاهي *
٣ — حكايت نوشيروان و مدد پير * ٤ — حكايت حجاج
وغيره *

Scribe seems to be the author himself and the date of transcription is not known.

Beginning :

دعاي ابتدا كلام نيكو سر انجام است *

ايكه كلامت بري از حرف و صوت
نيست ز سمعت همه اين صوت فوت *

End

بعد ازیں بندہ درود و سلام

برسر آں حضرت خیرالانام *

No. 979. قصۂ سلیمان و بلقیس *

QISSAH-E-SULAIMAN-O-BILQEES.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 116. Lines, 13 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject : Poetry.

Author : Syed Tajuddeen.

Extent : Complete.

Another popular Quranic story of love and romance between the Prophet Sulaiman and Bilqees, the Queen of Saba is the subject-matter of Syed Tajuddeen who narrated it in Persian verses. Syed Tajuddeen seems to be a great South Indian Persian scholar who requires special and comparative study.

Scribe seems to be the author himself and the date of transcription is 1274 A.H.

Beginning :

ہادیا ہدہد زبانِ مرا

تاج والا بدہ بیانِ مرا *

End :

کردم آغاز شہر شعبان

ختم گردید شہر رمضان *

No. 980. شرح رباعیات جامي *

SHARH-E-RUBAYAT-E-JAMI.

Substance, paper. Size, $6\frac{3}{4} \times 4\frac{3}{4}$ inches. pages, 82. Lines, 13 on a page. Condition, good. Mode of writing, good. Appearance, old.

Subject : Commentry.

Author : Jami.

Extent : Complete.

It is Jami's commentary on some of his over Rubaits. The first Rubai commenced upon vers thus on Fol. 2a.

واجب کہ وجود بخشي نو و کہن است

تصویر وجود بخشش قول کن است *

گویم سخني نغز که مغز سخن است
هستیست که هست بودهم هست کن است *

Nur-ud-din Abd-ur-Rahman Jami bin Nizamuddeen Ahmad bin Shams-ud-din Muhammad-al-Dashti-al-Isfahani

(مولانا نورالدین عبدالرحمن الجامي بن نظام الدین احمد بن
شمس الدین محمد الدشتي الاصفهاني)

the last great classical poet of Persia was born in Kharjind near Jam, on the 23rd of Shaban 817 A.H.—7th November 1414 A.D. ; during the reign of Mirza Shah Rukh (A.H. 807—850—1404–1446 A.D. Jami is said to have been descended from Imam Muhammad bin Hasan Sha-Shaybani (d. A.H. 189—A.D. 804), the distinguished pupil of the celebrated Imam Abu Hanifah Numan bin Sabit-al-Kufi (d. A.H. 150—A.D. 767). He received his spiritual instructions from Khwajah Ubaydullah Ahrani (d, A.H. 895—A.D. 1489) as well as from Shaik Saduddeen Kashgari (d. A.H. 860—A.D. 1455), a Khalifa of the Nakshbandi sect whom the poet succeeded as Khalifah. He was at first in the Court of Sultan Abu-Said, who entertained great regard for him, and after the assassination of this monarch in A.H. 873—A.D. 1468, he became a constant companion and a great favourite of Sultan Husayn Bayqara (A.H. 873—912—A.D. 1468—1506), who was a distinguished scholar and a great patron of men of letters. Jami died in Herat on the 18th of Muharram, A.H. 898—9th November A.D. 1492.

The life of Jami has been copiously dealt with by Oriental and Euro-pean authors, and for a list of such works please see Catalogue of Oriental Public Library, Bankipour, Vol. II, p. 33; and India Office Library Cat. No. 8, 1300.

The scribe is Ghulam Yameen Dastageer of Madurai (S.I.) and the date of transcription is not known.

Beginning :

حمد آلا هو با لحمد حقیق
در بحر نوالش همه ذرات عزیق *

End :

تمت . نسخه هذا اعني شرح رباعیات حضرت مولانا جامي
قدس سره از دست حقیر غلام یمین دستگیر ساکن مدهره *

No. 981. داؤد نامہ *

DAWOOD NAMAH.

Substance, paper. Size, 7½ × 6 inches. Pages, 80. Lines, 13 on a page. Condition, not good. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Poetry.
Author, Syed Tajuddeen.
Extent, complete.

Another work of Syed Tajuddeen, which contains the ancient story of tribal blood funds between Talut and Jalut, two ancient tribes of Middle-East. The leadership of Prophet Dawood and his conquests are narrated in verse form.

Scribe seems to be the author himself and the date of transcription is not known.

Beginning :

التجا بہ تحریر زباں
و بہ تجدید خامہ سرگرداں *

End :

زابیات آں برکر فتم شمار
بایں بیت شد جملہ ہفت و ہزار *

No. 982. تحفتہ الاحرار *

TUHAFAT-Al-AHARAR.

Substance, paper. Size, 8 × 6 inches. Pages, 64. Lines, 15 on a page. Condition, damaged. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Poetry.
Author, Jami.
Extent, complete.

This volume also contains two other works of Jami, i.e., Salman-o-Absal, and Ruqa'at-e-Jami.

"Tuhafat-al-Ahrar," (The Gift to the Free) is a religious mathnavi of Abdur Rahman Jami supposed to be completed in A.H. 886=A.D. 1481. This mathnavi is in the metre of the "Makhzan-ul-Asrar" (مخزن الاسرار *) of Nizami and the "Matla'ul Anwar" (مطلع الانوار *) of Khusran.

مفتعلن مفتعلن فاعلن *

The prologue of this mathnavi is mostly by devoted to the praise of the Prophet Muhammad (peace be on him). But on Fol. 8*a* the poet eologises the famous founder if the Naksbandiyah Order, Shaik Baha-

uddeen Muhammad al- Bulkari (d. A. H. 791=A.D. 1388) and on Fol. 9, Khwajah Nasiruddeen 'Ubaydullah Ahrari, better known as Khawjah Ahnar (d. A.H. 895=A.D. 1489), the then living chief of the said order after whom probably the poem is entitled. The mathnavi is divided in twelve cantos or Maqalas.

This work has been edited by F. Falconer, London, 1848; translated into German; Printed in Lucknow, 1869. See Sprenger, Oude Cat. p. 449. A commentary in Persian by Muhammad Ghulami was published at Lahore in 1302 A.H.=1884–85 A.D. An interliner Urdu translation by Jan Muhammad Chawhan was also published in Lahore in 1928.

Scribe is Syed Tajuddeen and the date of transcription is 1235 A.H.

Beginning :

حامدا لمن جعل جنان كل عارف مخزن اسرار كماله و لسان

الخ * ... ...

بسم الله الرحمن الرحيم

هست صلاي سرخوان كريم *

End :

در زير خاک بندز بندم جدا كند

كين خط من بخواند و برمن دعا كند *

No. 982*a*. * قصه سلمان و ابسال

SALAMAN-O-ABSAL.

Substance, paper. Size, 8×6 inches. Pages, 44. Lines, 15 on a page. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Poetry.

Author, Jami.

Extent, complete.

Another allegorical mathnavi of Abdur Rahman Jami in the metre of "Mantiq-ul-Tayr" of Fariduddeen 'Attar, and the famous mathnavi of Jalaluddeen Rumi :

فاعلاتن فاعلاتن فاعلن *

This mathnavi is dedicated to Yaqoob Beg bin Hassan Beg of White Sheep or the Aq-Quyunli Dynasty, who reigned from 883—896 A.H.= 1478—1490 A.D. to whom the poet refers thus :

شاه يعقوب آن جهانداري كه هست

با علوش زروهٔ افلاک بست *

(Fol. 3.)

This poem ends with the praise of the same Shah Ya'qub Beg.
This work has been edited by F. Falcones, London, 1850; translated into English by the same in London, 1856.

Scribe is Syed Tajuddeen and the date of transcription is 1236 A.H.

Beginning :

اي بيادت تازه جان عاشقان
زاب لطف تر زبان عاشقان *

End :

يارب نگاهدار تو ايمان آنکسي
کين خط من بخواند و برمن دعا کند *

No. 982 (*b*). رقعات جامي *

RUQA'AT-E-JAMI.

Substance, paper. Size, 8×6 inches. Pages, 76. Lines, 19 on a page. Mode of writing, Naskh. Appearance, old.

Subject, Letters.
Author, Jami.
Extent, complete.

It is a collection of Abdur Rahaman Jami's letters and specimens of refined prose writings. These letters are otherwise styled as انشاء جامي* Insha-e-Jami, or Rislah-e- Munshaat, رسالهٔ منشات * or Diwan-ur-Rasail. ديوان الرسائل * This copy contains a great number of interlinear glosses and paraphrases.

These letters have been edited in the "Selections for the use of the students of the Persian Class" Vol. VI. Calcutta 1811.

Scribe is Syed Tajuddeen and the date of transcription is 1236 A.H.

Beginning :

بعد از انشاء صحائف ثنا ر محمدت الله الذي انزل علي عبده الكتاب الخ *

End :

روزي زمانه برمن مسكين جفا كند
در زير خاک بند زهندم جدا کند *
يارب نگاه دل زتو ايمان آنکسے
کين خط من بخواند و برمن دعا کند *

No. 983. * دیوان یمین
DIWAN-E-YAMEEN.

Substance, paper. Size, 7½ × 5¼ inches. Pages, 128. Lines, 11 on a pages. Mode of writing, good, Nastaliq. Condition, injured. Appearance, old.

Subject, Poetry.

Author, Syed Muhammad Yameen Dastageer.

Extent, complete.

It is a Diwan of Syed Muhammad Yameen Dastageer, son of Syed Tajuddeen of Madurai, the author of proceeding works. This contains Persian poems in alphabetical order with a few Ruba'ees and Qita's in the last.

It also contains few letters addressed to officials and dignitories, like the Governor-General Lord Dafreen, Rukunddeen of Vellore, Rahamathullah of Natharnagar, and Naseeruddeen ibn-e-Dawood. These may be taken as a source of information on the life and domestic affairs.

One of the important Qit'ah is on the death of Syed Tajuddeen, which runs thus :

تاریخ وفات پدرایشاں *

صفتي ظاہر و باطن مولوي بے مثال
مہدي عالم چوشد در حق خراب و پايمال *
گفت تاریخش یمین خود از سر آه اینچنین
مہدي عالم فنافي الله گشت ولا زوال *
۹۸۲۱

Scribe seems to be the author himself and the date of transcription is 1,300 A.H. (See Fol. 58*a*).

Beginning :

الا اي ساقي از لعل تو پر کن ساغر دلہا
محبت گرچہ سخت آمد در آخر حل مشکلہا *
دلیل عسر آمد مکرر آیت قرآں
فروزد آتش ہجراں چراغ وصل در دلہا *

End :

یوسف مرا در دو جہاں ہیچ کس
جز تو مہر دعوة فریاد رس *

دست یمیں گیر زفضل اي رحیم
دست او بستہ است کشاب اے کریم

No. 984. * فوايد السالكين

FAWAID-AL-SALIKEEN.

Substance, paper. Size, 8 × 5¾ inches. Pages, 135. Lines 15 on a page. Condition, good. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Theology.
Author, Ghulam Dastageer Yameen.
Extent, complete.

Another work of Syed Ghulam Dastageer Yameen, son of Syed Tajuddeen on Muslim Theology.

He says in the preface that to enable the commander to understand the basic and fundamental verses of the Quran, has selected such verses and presented them with the best commentries on them along with his other interpretations. He has given marginal notes also on a few folios. A table of contents is given in the beginning. The work is divided in five Rukun and each Rukun is sub-divided into Fasals and Babs. It ends with a Khatimah in praise of Prophet Muhammad (Peace be on him).

Scribe is the author himself and the date of transcription is 1314 A.H.

Beginning :

فہرست کتاب فوايد السالكين اينكہ مقدمہ در بيان رياضت و فلاح کہ بي آنہا دستكاري حقيقي دست ندہد * ... ...

End :

و بتاريخ بيست و يكم ماہ صفر روز دوشنبہ بوقت ظہر در سنہ ۱۳۱۴ ہجري از دست مولف ترقيم يافت *

No. 985. * گلشن راز

GULSHAN-E-RAZ.

Substance, paper. Size, 8 × 5½ inches. Pages, 83. Lines 12 on a page. Cndition, injured. Mode of writing, good Nastaliq. Apperance, old.

Subject : Sufism.
Author : Shaik Mahamud Shabistani.
Extent : Complete.

According to Prof Browne this work ' Gulshan-e-Raz ' (Rose-Garden of Mystery) is " one of the best and most compendious manuals of the mystical doctrine of the Sufis, and enjoys even at the present day a high reputation. (Br. Lit. Hist. Pers. 111, p. 146). It is the well known mystic Mathnavi. composed in answer to fifteen metaphysical questions propounded by Amir Hussayni Sadat and answered by Shaik Mahamud Shabistani.

Jami in his Nafahat says that the propounder of these fifteen questions was the celebrated Amir Rukn-uddeen Hussain bin Alim bin Abil Hasan

ركن الدين حسين بن عالم بن ابي الحسن الحسيني *

generally called فخر السادات * and known by the name of مير حسيني سادات * He was known in A.H. 671—A.D. 1272. He was originally from Guziv, a village in the country of Gur, but he settled and spen almost his whole life in Herat. He was a great traveller and a renowned Sufi poet and a disciple of Shaik Rukn-uddin Abul Fath (d. A.H. 735—A.D. 1335). He died in A.H. 719—A.D. 1319. The author of this poem Shaik Mahmud Shabistani

سعد الدين محمد بن عبد الكريم بن يحيي التبريزي الشبستري *

was born at Shahister, a village at eight farsangs from Tabriz during or about the reign of Hulagu Khan (A.H. 654—663—1256—1264 A.D.) According to the prologue in this copy the poet recieved some questions in the month of Shawaal A.H. 700—A.D. 1300, from a certain person of Khurasan and in answer to them he composed the present poem :—

گذشته هفت ماه از هفتصد سال
ز هجرت ناگهان در ماه شوال *

He died in A.H. 720—A.D. 1320. This copy ends with the following verse, in which the poet mentions his name ;

بنام خويش كردم ختم پايان
الهي عاقبت محمود گردان *

Besides this work he has left the following work also :

١ — حق اليقين في معرفت رب العالمين *
٢ — سعادت نامه *
٣ — رسالۀ شاهد *

The value of the work can be estimated hy the amount of attention bestowed on it by Eastern and Western Scholars. This has been translated into :

English : With valuable notes, and interesting comparison between Oriental and European mysticism by E. H, Whinfield 'The Mystic Rose-Garden,' London 1880. An anonymous English translation of the most important parts of the poems entitled "The Dialogue of Gulshan-e- Raz" appeared in Tubner, London 1887. For an Ismaili interpretation of this work by Ivanow see JBBRAS. Vol. VIII, Nos. 1 and 2, 1932.

German : It has been edited with German translation by Hammer—Purgstall, "Rosenflor des Gebeimnisses," pesth, 1838. Extracts in German translation are found in Tholuck's "Bluthensammlung" 1825.

Turkish : This has heen translated into Turkish with amplification by Turkish poet Shirazi under

کتاب گلشن راز ترجمهٔ شیرازی *

Urdu : In 1344 A.H.—1925-26 ; One Muhammad Nazir Siddiqi Fayzabadi published its translation along with the commentery of Lahiji in Urdu.

As many as twenty-eight commentaries were written and the most popular among them is

مفاتیح الاعجاز في شرح گلشن راز *

Muhammad bin Yahya al-Lahiji. Several abridged editions of the same by different authors have been published so far.

For notices on this manuscript please see, end Off. Cat. No. 1814.

Scribe is Muhammud Dastageer Yameen and the date of transcription is 1273 A.H.

Beinning :-

بنام انکه جانرا فکرت اموخت
چراغ دل بنور جان بر افروخت *

End :

کتاب گلشن راز بتاریخ بیست پنجم ماه شوال سنه ۱۲۷۳
بدست حقیر غلام یمین دستگیر تمام یافت *

No. 986. * دیوان قصاب

DIWAN-E-QASAB.

Substance, paper. Size, 11×10 inches. Pages, 124. Lines, 18 on a page. Condition, restared copy. Mode of writing, Nastaliq. Appearance, new.

Subject Poetry.

Author Saida-e-Qasab.

Exteor : Extent,.

A restored copy of Diwan-e-Qasab, described under D. No. 43 of Desc. Cat. of Isl. Manuscripts Volume I, page 188.

Details on the life and wroks of the poet are not tracable. The poems are arranged in alphabetical order.

Scribe and date of transcription not known.

Beginning :

الهي بهر حمدت قوتے بخشا زبانم را
ز آب این گهر لبریز کن درج دہانم را *

End :

بر جاکہ دام و اشود آنجام معاورم
برجا خدنگ بال کشاید نشانہ ام *

No. 987. * مثنوي سلسلہ الذہب

MATHNAVI-E-SILSILAT-AD-DAHAB.

Substance, pages, Size 7¾×5¾ inches. Paper, 262. Lines, 15 on a page Condition, injured, Modo of writing. Nastaliq. Appearance, old.

Subject Poetry.

Author, Jami.

Extent Complete.

A famous religious mathnavi of Nuruddeen Abdul Rahaman Jami which is supposed to have been composed in A.H. 890 A.D. 1485, it is dedicated to Sultan Husayn (see fol. 12-a). This mathnavi is in the metre and model of the "Hadiqah", of Sana'i' the "Haptpaykar" of Nizami and "Jam-e-Jam" of Auhadi. The metere is

فاعلاتن مفاعلن فعلن *

This copy contains the complete three daftars. The first daftar beginis on fol. 8a:

للہ الحمد قبل کل کلام
بصفات الجلال والاکرام *

The second daftar begins on fol. 76a.

بشنو اي گوش برفسانهٔ عشق
از صرير قلم ترانهٔ عشق *

The third daftar begins on fol. 105a.

حمد ايزد نه كارتست ايدل
هرچه كار تو بارتست ايدل *

There are several other Ghazals, etc., of Syed Tajuddeen both in the begining and in the end.

Scribe is Syed Tajuddeen and the date of transcription is 1233 A.H.

Beginning:

لله الحمد قبل كل كلام
بصفات الجلال والاكرام *

End:

* بتاريخ يازدهم شهر ربيع الثاني روز سه شنبه ۱۲۳۳ هجري *

No. 988. * اسكندر نامه نظامي (بري) *

ISKANDAR-NAMAH-E-NIZAMI.

Substance, paper. Size, 9×6 inches. Pages, 128, Lines 12 on a page. Condition, injured. Mode of writing, Nastaliq. Appearance, old.

Subject Poetry.

Author, Nizami.

Extent: Incomplete.

It is an incomplete copy, both in the begining and in the end of Iskandar Namah, also called Sharaf-Namah-e-Iskandari or Iskandar Namah-e-Barri, by the greatest Persian mathnavi writer, Nizamuddeen. Abu Mohammad:

* نظام الدين ابو محمد الياس بن يوسف بن سويد الگد جوي *

This famous mathnavi is divided in two parts, the first part is called Iskandar-Namah-e-Barri, which treats of Alexandar, the Great, as a conqueror and records his battles on land; while the second part entitled variously as Khirad Namah-e-Iskandari or Iskandarnamah-e-Bhari, describe the Greek conqueror as a prophet and a philosopher and narrates his adventurers at sea. The manuscript under description is the

first part of the mathnavi while second part of it has been described under D. Nos. 118, 590, and 591 of our Descriptive Catalogue of Islamic Manuscripts, Volumes I and II respectively.

For the porlogue of this manuscript after highly eulogising the King Nusrat-uddeen Abu Baker bin Atabuk Muhammad who ascended the throne at Tabriz in A.H. 587 A.D. 1191, Nizami says that the monarch had wished the poem to be dedicated to him. He says :

جهان پهلوان نصرت الدین که هست
بر اعدای خود چون فلک چیره دست *

.. ..

چو فرمان چنین آمد از شهر یار
که بر نام مانقش بند این نگار *

This part of Iskandar Namah was edited with commentary in Calcutta, in 1812 A.D., and reprinted in 1825 A.D. This has been translated into English by Captain H.W. Clarke, London in 1881 A.D. and has been translated into German and French also. A short note on author's life is added for ready reference.

Nizamuddeen Abu Muhammad of Ganjah with the Takkhalus Nizami was born in the Province of Queen, in year A.H. 535—A.D. 1140-41, but the great portion of his life was spent in Ganjah, a town of Arran. Dr. A. Sprenger says that, "he possessed considerable learning and a strong sound sense, his poetical talents were of the highest order, and had they not been perverted by the bad taste of the times in which he lived and of the nation to which he belonged, he would have been of the greatest poets that ever lived". Much of his life is still in darkness and very unreliable accounts of the poet are given by his biographers. But the most authoritative work on his life is the learned monograph of W. Bacher, who has based Nizami's life exclusively on poet's own statements in several poems of his Khamsah. It appeard from several verses of his poems that he had a son named Muhammad. Sprenger says, "he was sixty-three years and a half of age in 599 A.H. when completed the second part of the Iskandar Namah and died in 606 A.H. or 602 A.H. But Dorn thinks that the poem was completed after his death by some one else". Various conflicting dates are assigned to Nizamis death but the most reliable date is A.H. 599 é A.D. 1202 (see Bankpore Lib. Cat. page 49 and Sprenger's Cat. page 519).

The scribe and date of trascription of this manuscript is not known. It begins and ends abruptly.

Beginning :

فرو ریزم از نظم ترکید خویش
دکر کونہ کردم ز ترتیب خویش *

End :

پس و پیش رو کرد چوں خارہ کوہ
برانگیخت تگبي ثریا شکوہ *

No. 989. * کتاب تاریخ
KITAB-E-TARIAKH.

Subtance, paper, Size 8×6¼ inches. Pages 466. Lines 13 on a page: Condition, injured. Mode of writing, Nastaliq. Appearance, old.

Subject, History.

Author, Abu Ishaq Ibrahim.

Extent Complete.

It is a short general history of the world from the begining of the world's creation to the assassination of Hazrat Ali, the fourth Muslim Caliph, from Muslim theological sources like Quran, and traditions of the Holy Prophet Muhammad (peace be on him). It also gives a short biographical sketches of the semitie Prophet like, Adam. Nuh, Sulayman Abraham and Muhammad and of the four Muslim Caliphs, Abu-Bakar, Umar, Usman and Ali based on the said sources

The name of the scribe and date of transcription is not known.

Beginning :

الحمد لله الذي توحد با لملكوت و تعزز به جبروت.........

End :

و حسین را شہید کردند علیہ السلام و سر او پیش یزید برد بد بخت و او بادیگراں خود خمر مي خورد و شادي کرد آخریں یزیدهم ہلاک شد و دیں اسلام روز بروز قوي شد بعظمت جلالہ و نوالہ تمت تمام شد *

No. 990. * رسالہ وصیلتہ النجات
RISALAH-E-WASILAT-UN-NAJAT.

Substance paper. Size, 9¾×6½ inches. Pages 36. No. o lines per page, Condition, bad. Mode of writing, Nastaliq. Appearance, old.

Subject, Theology.

Author, Mawlana Abdul Azeez.

Extent, Incomplete.

It is a short theological tract of religious questions and answers by Mawlana Abdul Azeez. It is incomplete both in the beginning and in the end.

Scribe and date of transcription not known.

Beginning :

...... جواب اي برادر اول بناي هر مذهبي را دريافت كنند و كتابهاے هر فريق را يكسو گذار و در طاق بنه و چون نهابي هر يكے واقف الخ *

End :

جواب سوال تاسع آنكه خشاے مشكل راهر دو شهوت در يكمرتبه نمي آيد بلكه .... مي باشد اكر شهوت فرج غالب است نكاح او بامرد بايد ....

No. 991. * ضياء القلوب

ZIYA-UL-QULUB.

Substance, paper. Size, 8¼ × 5½ inches. No. of page, 380. No. of lines 12 on a page. Condition, damaged and injured. Mode of writing, No. Nastkh. Appearance. Very old.

Subject, Theology.

Author, Ibn Shaik Abdul Lateef Faruqi.

Extent, incomplete.

Same as described under D. No. 947 of this volume.

It is a commentary in Persian on the famous theological work called "Siraj-ul-Absar" by Ibn Shaik Abdul Lateef Faruqi.

Beginning :

الحمد لله الذي زين قلوب الاولياء بانوار الوفاق و رفع قدر صفيائه الخ *

End :

آنرا مابعد رسيدن زمان آن بيان آشكارا كنيم و آن بيان اميرات مهدي است در آخر زمان بران ما منصرف ميشويم ١٢ *

No. 992. اختيارات بديعي *

IKHTIYARAT-E-BAD'EI.

Substance, paper. Size, 11×7 inches. No. of pages, 522. No of lines on a page, 20. Mode of writing, fair Naskh. Appearance, old. Condition, injured in the end.

Subject, Medical Dictionary.
Author, Zainuddin Attar.
Exetnt, Incomplete.

It is the original edition of the Materia Medica by Ali bin-al-Hussain-al Ansari, commonly called Haji Zain-uddeen Attar :

علي ابن الحسيني الانصاري المشهور بحاجي زين الدين العطار *

He was born in the year A.H. 730=A.D. 1330 and died in the year A.H. 806=A.D. 1403, 1404. It is said that the author compiled this work in A.H. 770=A.D. 1368, 1369 ; on the basis of his previous composition called "Miftah-ul-Khazaen" مفتاح الخزائن ، which was completed by him three years before the compilation of the work under description. His first work Miftah was divided in three Risalas, but in this work the second Risalah was omitted and increased the twelve babs of third to sixteen and styled the two divisions as first and the second makhalas as follows :

۱ — مقاله اول : در ادویه مفرده و اسامي آن بلغت بر طالعه و ابدال و املاح و حقیقت و منفعت و مضرت آن *

۲ — مقاله دوم : در مرکبات مستعمد و این کتاب را اختیارات بدیعي نام مبارک باد *

But the manuscript under description contains only the first Makhalah on simple drugs in alphabetical order begins with the letter "Bab-Alif" باب الالف * on fol. 4. and ends with the letter "Bab-al-Ya" باب اليا on fol. 259a. It does not contain the second Makhala on compound medicaments which is said to have sixteen babs with the

beginning :

بسم الله .... بدانکه این مقالت دوم است از کتاب اختیارات بدیعي در مرکبات الخ *

However the manuscript D. No. 397 (Persian) available in this Library is a complete copy containing the two mallhalas with the said beginnings. There are simalar incomplete copies of this work described under D. Nos

394, 395, 396 and 398 of our Catalogue Volume I. Copies of the same * اختیارات بدیعی are described in Bodhian Catalogue Nos. 1581 to 1584, E. G. Browne, Cambridge Catalogue page 212; Ethe, India Office Library Catalogue Nos. 2289 to 2294.

Beginning :

امداد حمد بے حد و اعداد سپاس بیقیاس مبدعي را که آثار
ابداع و بر هر ورق از اوراق و شجر از اشجار سمت و ضوح یافته
ابر هر ثمري از اثمار او زهري از ازهار و انوار ایجاد او تافته *

برگ درختان سبز در نظر هوشیار
هر ورقي دفتریست معرفت کردگار *

End :

بفضل برحق و شافي مطلق، کتاب اختیارات بدیعي از خطوط
مختلفه بتاریخ پنجم شهر رجب المرجب سنه ۱۲۳۵ هجري نبوي
مقدس بروز چهارشنبه بوقت صبح از تحریر با تمام رسید *

نوشته بماند سیه بر سفید
نویسنده را نیست فردا امید *

تمت تمام شد *

No. 993. * دیوانِ نظیري

DIWAN-E-NAZIRI.

Substance, paper. Size, 12½×10 inches. Number of pages, 108. Number of lines on a page, 24. Condition, good. Mode of writing, not bad. Appearance, new.

Subject, poetry.

Author, Muhammad Hussain Naziri.

Extent, complete.

It is a restored copy of the manuscript described under D. No. 58 of our Descriptive Catalogue of Oriental Manuscripts Vol. I.

The great Persian poet Mullah Muhammad Hussain Naziri was a Court poet of the celebrated Mughal noble Abdul Rahim Khan-e-iKhanan He died at Ahamadabad in the year A.H. 1012=A.D. 1604.

Beginning :

بهوش سیر چمن کن که شاهدان مستند
قرابه برسرِ ابرِ بهارِ بشکستند *

End :

صد فکر اثر زطاعتم بردارد
صدرو سر از عبادتم برآرد *
با این و سواس نیتم نیست درست
اعمال مکر * ....

No. 994. مثنوی شاه و گدا *

MATHNAWI-E-SHAH-O-GADA.

Substance, paper. Size, 12½ × 10 inches. Number of pages 65. Number of lines on a page, 21. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Maulana Badruddeen Hilali.

Extent, complete.

It is a restored copy of the manuscript described under D. No. 119 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

The author of this Mathnavi, Maulana Badruddeen poetically called Hilali مولانا بدرالدین هلالی آلا سترابادی * was a native of Astrabad and by origin he was a Chagtai Turk. The celeberated Mir Ali Shir was his patron and he personally undertook the supervision of Hilali's education in his early youth, and his poems gained the highest approbation of the eminent Wazir and other poets. It is said that after completing the mathnavi under description, Hilali presented the poem to prince Badiuzzaman Mirza, son of the Sultan Hussain Mirza, and received ample rewards from the Prince. When Ubayadullah Khan Uzbek conquered Herat, Hilali addressed a Qasidah to the Khan and he was admitted to his Court. But as ill-luck would have it, several Courtiers of the Khan conceived a bitter malice against the poet, accussed him of being a Shi'ah heretic, and Hilali was killed by the orders of his benifactor, the Ubayadullah Khan Uzbek. The name of the man who executed Hilali is said to be one Saifullah and a chronogram on his death forms from it as : سیف الله کشت *

He was killed in the year A.H. 936=A.D. 1529. Besides the manuscript under description, he left a Diwan and a mystic mathnavi called " Sifat ul-Ashiqqeen ". Please see Bankipore's Library Catalogue, Vol.Ib Page 123 for detail information on Hilali's life and works ; and Ethe's India Office Library Catalogue Nos. 1423 to 1431.

Beginning :

اے وجود تو اصل ہر موجود
ہستي و بودئي و خواہي بود *
صانع ہر بلند و پست توي
ہمہ ہيچند ہرچہ ہست توي *

End :

حشر او با رسول کن يارب
اين دعا را قبول کن يارب *

تحرير بتاريخ غرۂ شہر جمادي الثاني بوقت سہ پہر شنبہ
تمام شد سنہ ۱۰۸۳ع تمت *

No. 994 (a) * طب سراجي

TIBB-E-SIRAJI.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 12. Lines, 24 on a page. Condition, good. Mode of writing, good. Appearance, new.

Subject: Medicine.

Author: Hakeem Kamaluddin.

Extent: complete.

A restored copy of the manuscript described under D. No. 370 of our Descriptive Catalogue of Islamic Mss. Vol. I. It is becond with the previous volume No. 99.

It is a short comprehensive treaties on medical science of Hakeem Kamaluddeen. * حکيم کمال الدين who presented it to Nawab Anwaruddin Khan of Carnatic.

Beginning :

الحمد للہ رب العالمين کہ ابداع انواع موجودات بمحض قدرت فرمودہ و بني نوع انسان را مورد عنايات لايق عتاب و خطاب موہش نمودہ *

End :

کلمات طيبہ و اوازہاي لطيف و بويہائے خوش و از الجملہ انتقال از ہوائي بہوائي و مسکني بمسکني بود و تغير ہيأت نيز موثر است واللہ اعلم بالصواب *

No. 995. * مثنوي غنيمت

MATHNAWI-E-GHANIMAT.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 62. Number of lines on a page, 24. Condition, good. Mode of writing, good, Appearance, new.

Subject: Romance.

Author : Shaik Muhammad Akram Ghanimat.

Extent: incomplete.

A restored copy of the manuscript described under D. Nos. 173, 174, and 175 (u) in our Descriptive Catalogue of Islamic Manuscript, Vol. I.

It is a love story of Shahid a beggars son and Princess Aziz of Punjab, beautifully depicted in a romantic mathnavi by Shaik Muhammad Akram, with the takhallus Ghanim of Ganjah in the Punjab. He was a pupil of Mir Muhammad Zaman Rasikh of Lahoor, and a favourite of the Mughal emperor Alamgeer. The poem under description is said to have been completed in the year A.H. 1096=A.D. 1685. This Mathnavi is also styled as 'Nairang-e-Ishq, * نيرنگ عشق He died about A.H. 1110= A.D.1699. other copies of this poem are noticed in Ethe, India Office Library Catalogue Nos. 1649 to 1652, and a Sprenger Catal., P. 410. It has been lithographed in Lucknow about A.H. 1263 with glosses by Muhammad Salih and others.

Beginning :

براے مستي ديوانہ او

بود چشم بتاں ميخانہ او *

دل مجروع را عشقش مقام است

مي اورا شكست شيشه جام است *

End :

بيا ساقي بيا اے قبلۂ شوق

کہ دور آخر شد و باقيست ايں ذوق *

شرابے دہ کہ باشد غارت ہوش

چکيدن کس کبابم را فراموش *

No. 996. * رسالہ در دانستن نيک و بد *

RISALAH-DAR-DANISTAN-E-NAIKE-O-BAD.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 14. Number of lines on a page, 22. Mode of writing, good. Condition, good. Appearance, new.

Subject, Fortune-telling.

Author, Not known.

Extent, complete.

A transcribed copy of the manuscript borrowed from Brij Kishor, B.A. of Jaipur.

A short treaties on fortune-telling based on the numeralogy of names of persons on various aspects of human life.

Beginning :

اما بعد رسالۂ ایست در دانش کارہائے نیک و بد مشتمل بر بست و نہ باب است باب اول در دانش حساب ابجد *

End :

سورۂ الم نشرح کو لکھکر پلاوے تو انشا اللّٰہ تعالا حافظہ بہت درست ہوجائیگا *

No. 997. * دیوان محسن خان

DIWAN-E-MUHSIN KHAN.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 113. Number of lines on a page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Muhsin Khan.

Extent, complete.

A restored copy of the manuscript described under D. No. 48 of our Descriptive Catalogue of Oriental Manuscript, Vol. I.

Beginning :

گشت سرسبز جہاں چوں پر طوطي زنہار
بلبل ناطقہ شد گرم فغاں در گلزار *

End :

از خون جگر نخل سخن بستہ ام اما
تا دل نشود آب سخن شستہ نہ گردد *

No. 998. * مثنوي سالم و سلمٰي

MATHNAVI-E-SALIM-O-SALMA.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 61. Number of lines per page, 22. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Muhammad Abu Nasir.

Extent, complete.

A restored copy of the manuscript described under D. No. 115 of our Descriptive Catalogue of Oriental Manuscripts, Vol.I.

A tragic mathnavi of love romance between Salim, the hero and Salma the heroine in which the hero was killed by a lion and the heroine committed suicide.

Beginning :

خداوندا بخویشم راه بنمائے
زقید ماسوا آزاد فرمائے *
بچشمم سرمهٔ بینائي بخش
دلم را گوهر یکتائي بخش *

End :

دگر زین گفتگو خاموشیم به
زجام معرفت مدهوشیم به *

No. 999. * قصائد سلمان ساوجی

QASAID-E-SALMAN SAOJI.

Substance, paper. Size, 12½×10 inches. Number of pages, 158. Number of lines per page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Salman of Sawah.

Extent, Incomplete.

A restored copy of the manuscript described under D. No. 74 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

It is an incomplete copy of Qasidas, Tarkibands and Kitas mixed together without any alphabetical arrangements by Khajah Jamaluddeen Muahammad Salman of Sawa, the son of Khajah Ala'uddeen Muhammad. He was born about A.H. 690=A.D. 1291 ; enjoyed the favour of the Amir Shaik Hasan Buzurg and his son Shaik Unwais. He died in the year A.H. 779—A.D. 1377.

Beginning :

اي زروهٔ لامکان مکانت
معراج ملائک آستانت *
سلطاني و عرش تکیه گاهت
خرشیدي و ابر سائبانت *

No. 1000 (a). نام حق *

NAM-E-HAQ.

Substance, paper. **Size**, 12½×10 inches. Number of pages, 13. Number of lines, 16 on a page. Condition, good. Mode of writing, not bad. Appearance, new.

Subject, Islamic Ideology.
Author, Mulla Abdul Rahman Jami.
Extent, complete.

A restored copy of the manuscript described under D. No. 68 (a) of our Descriptive Catalogue of Oriental Manuscripts, Vol. I. It is bound with the previous volume No. 1000.

A text book of Islamic Ideology written by the famous Persian poet Abdur Rahman Jami in Persian verse for children.

Beginning :

نام حق برزباں ہما رانیم
کو بجاں و دلش ہما خوانیم *

End :

رحمت حق نثار خوانندہ
یاد گیرندۂ وا رسانندہ *

No. 1001. دیوانِ والہ *

DIWAN-E-WALEH.

Substance, paper. **Size**, 12½×10 inches. Number of pages, 86. Number of lines per page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.
Author, Muhammad Musavi Waleh.
Extent, complete.

A restored copy of the manuscript described under D. No. 61 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

It is a Diwan of Syed Muhammad Musavi Waleh who died at **Arcot.**

Beginning :

جمال دوست روشن بود در آئینہ دلہا
ہمو حیرت ماشد بہ پیش دیدہ حایلہا *
ندارد ہر دو عالم وسعت طبعان سودایش
بگنجد موجۂ ایں بحر در آغوش ساحلہا *

End :

فرق در دنیا پرست و مے پرست
مست من الفت پرستم بلبلی *

در خیال آں دو چشم مي پرست
واله و ساغر بدستم بلبلی *

No. 1002. * ديوان فغاني

DIWAN-E-FUGHANI.

Substance, paper. Size, $13\frac{1}{2} \times 8\frac{3}{4}$. inches. Number of pages, 177. Number of lines per page, 17. Condition, good. Mode of writing, good. Appearance, new.

Subject, Poetry.

Author, Baba Fughani Shirazi.

Extent, incomplete.

It is a transcried copy of the manuscript described under D. No. 38 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

Baba Fughani of Shiraz, the author of the manuscript under description, was a native of Shiraz, who had originally the takhallus of Sakkaki (probably derived from the profession of his father who was a cutter سکاك *) He died in Khurasan in the year A.H. 922 = A.D. 1516 or A.H. 925= A.D. 1519. He was a Court poet of Sultan Yaqub, who duly appreciated the poet's wonderful and unique merits, and awarded the title of * بابائے شعرا or "Father of the poets." His extraordinary poetic genius and ardent zeal for poetry and original thinking made him to create a new style and particular mode of expression in Persian poetry quite different from those of his predecessors like, Sa'di of Shiraz, Salman of Sawah, or Hafiz and his contemporary distinguished poets like Jami and others, in an age when the science of Persian poetry had already rached its perfection. His new style was greatly approved and proudly, imitated for a long time by such eminent poets as Wahshi Naziri, 'Urfi Sana'i, and others till the time of Mirza Sa'ib who again invented a new metre. For details on Fughani, please see Ethe, India Office Library Catalogue No. 1392 and Bankipore Library Catalogue Vol. II, p. 101.

Beginning :

ساز بر رخسار تو آئینہ مقصود
آں دل کہ طلبگار بود نور یقیں را *

End :

صد سال نگردد بحر از آب سفید
روزے کہ سیاہے طمع گشت سیاہ *

No. 1003. * پند نامۂ عطار

PAND-NAMAH-E-ATTAR.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 33. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Khawjah Fariduddin Attar.

Extent, complete.

It is a transcribed copy of the manuscript described under D. No. 99 of our Descriptive Catalogue of Oriantal Manuscripts, Vol. I. This volume also contains another work called 'Mathnavi-e-Dabistan' described below.

A popular work on Muslim ethics in Persian verse by the famous Sufi poet Shaik Fariduddin Attar who was born in Shadiyakh near Nishapur in A.H. 513 = A.D. 1119 and was killed by the Muguls in A.H. 627 = A.D. 1229. Please see D. No. 965 of this volume for a short biographical sketch of the poet.

Beginning -

حمد بیحد مر خدائی پاک را
آنکہ ایمان داد مشت خاک را *

End :

گیر در گوش اے پسر پندابد
تانہ بینی در دو عالم ہیچ بد *

No. 1003 (*a*). * مثنوی دبستان

MATHNAWI-E-DABISTAN.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 19. Nmuber of lines per page, 24. Mode of writing, not bad. Condition, good. Appearance, new.

Subject, Ethics.

Author, Khajah Muhibullah.

Extent, complete.

It is a transcribed copy of the manuscript described under D. No. 99(*a*) of our Descriptive Catalogue of Original Manuscripts, Vol. I, bound in the previous volume.

A compondium of ethical and moral principles illustrated with stories in Persian prose and poetry by Khajah Muhibullah.

Beginning :

شکر و سپاس مر قادرے را عناصر مخالف را باہم پیوند دادہ در چمنستان کونین ترانہ سنج بلبل زبان را مترنم گردانید *

End :

کتاب دبستان مر تصنیف خواجہ محب اللہ بروز شنبہ بتاریخ بست و نہم رمضان المبارک سنہ ۱۲۲۳ع اتمام یافت *

No. 1004. ارشاد السالکین *

IRSHAD-AL-SALIKEEN.

Substance, paper. Size, 12½ × 9¾ inches. Number of pages, 63. Number of lines, 23 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject, Sufism.

Author, Khairuddeen Naqshabandi.

Extent, incomplete.

It is a transcribed copy of the manuscript described under D. No. 887 of this volume. It contains the following works.

1. *Irshad-al-Salikeen* ارشاد السالکین *

A short tract of six pages on Qadiriah Order divided in two Babs and one Khatimah by Khairuddeen Nakhshabandi.

The two leafs for the benefits of his disciples are as follows :

۱ — باب اول در بیان ارشاد طریقہ علیہ قادریہ بطریق اجمال و اختصار *

۲ — باب دوم در بیان اذکار و اشغال طریقہ علیہ نقشبندیہ *

Beginning :

الحمد للہ الذي جعل انبیایہ دلیلاو هادیا لایصال الخلائق الخ *

End :

اکثر دریں ایام سلوک میفرمایند و سلوک ما بعد از جملہ نوا در است کم کسے از مطلع است چنانچہ در رسالۂ سابق تفصیلا ذکر کردہ شد *

تمت تمام شد *

2. *Risalah-e-Wajudiah.*

رسالہ وجودیہ فرمود حضرت نظام الدین اولیا *

Another short tract of seven pages on Qadiriah Order of Muslim Sufistic school by the well-known Indian Saint Hazrat Nizamuddeen Awliya.

Beginning :

قال اللہ تعالي کنت کنزا مخفیا فاحببت ان اعرف فخلقت الخلق لا عرف الخ *

End :

بعدہ دریں آئینہ چوں روئے خود بدیدم از لاہوت بہ خفي رسیدم آنجا کہ کل شئي الي اصلہ مقام شود ـ تمت رسالہ وجودیہ *

3. *Al-Insanul-Kamil* الانسان الکامل *

A short Sufistic tract of twenty pages by Asraruddeen explaining the Sufistic terminologies like

احدیت و وحدت ' و احدیت روح و دل ونفس وغیرہ *

Beginning :

بسم اللہ مقدمتہ الالوہیت التي لا ابتداء لها بسم اللہ الموخر الربوبیة الخ *

End :

پس ایں ہمہ صفات حق است کہ ظاہر است العالم ہوالحق المتجلي بجمیع صفات ایں معني باشد واللہ اعلم بالصواب تمام شد الانسان الکامل و یلیہ مواہب االقادري میلاپوري *

خوارق صادقیہ من مواہب القادریہ *

4. *Khavariq-e-Sadiqiyah.*

An incomplete collections of "Revelations," مکاشفہ * of Meer Naseeruddeen of Burhanpore by his disciple Muhammad Sadiq, محمد صادق لطیفی القاری المتخلص بہ مغربی * who was an eye witness to it intended for the followers of Qadiriah Order of Muslim Sufistic school. It contains fifteen Mukashifa and it is said to be incomplete.

Beginning :

حمد مطلق و ثنائے بر حق سراحدے را کہ الف احدیت در سائر حروف و اعداد دائر است الخ *

End :

چنانچہ اطلاق اسم ہو مرتبہ ہویت غیب و احدیت است
و اطلاق اسم اللہ دو مرتبہ و حدت *

Beginning :

الحمد للہ الذي جعل انبیایہ دلیلا وھادیا لایصال الخلائق
و خص الخ *

End :

چنانچہ اطلاق اسم ہو در مرتبہ ہویت غیب و احدیت است
و اطلاق اسم اللہ در مرتبۂ و حدت تمام شد *

No. 1005. * تحفتہ الاحرار

TUHFAT-UL-AHRAR.

Substance, paper. Size, 12¾ × 9¾ inches. Pages, 83. Number of lines per page, 23. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.
Author, Abdur Rahman Jami.
Extent, complete.

A restored copy of the manuscript described under D. No. 100 of our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

A short description of the manuscript and a biographical sketch of its author is given under D. No. 982 and 980 of this volume respectively.

Beginning :

حامداً لمن جعل جنان کل عارف مخزن اسرار کمالہ و لسان
کل و اصف مطلع انوار جمالہ الخ *

End :

مہر نہ خاتمہ ایں کتاب
شد رقم خاتم تم الکتاب *

No. 1006. * جواہر النظم

JAWAHER-AL-NAZM.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 147. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Muhammad Azimullah of Gopamou.

Extent, incomplete.

A restored copy of the manuscript described under D. No. 181 (Persian) of our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

This work contains a selection of verses from the various Persian poets, arranged in the alphabetical order, compiled by Muhammad 'Azimuddeen of Gopamou on the request of Mawlavi Muhammad Muqeen of Gopamou in the year A.H. 1228. The compiler views an interesting preface. The Persian verses of the poets like Sa'di, Shawkat, Jami' Urfi, Anwari, Khaqani, etc., are arranged as follows:

الا یا ایها الساقي ادرکا ساو ناولها حافظ شیرازي
کہ عشق آساں نمود اول ولے افتاد مشکلها*

اي بغم تو نامزد ہر دو جہاں خدائے را شفائي *
مہر بداغ خویش کن نامۂ کبریائي را *

اي نوائیں بلبل باغ و بہار مرتضي قدسي *
طوطي رنگیں اداي شاخسار مرتضا *
وغیرہ وغیرہ

Beginning:

الحمد للہ رب العالمین و الصلوت و السلام علي سیدنا و مولانا محمد سید المرسلین و خاتم النبیین .... اما بعد مي گوید بندۂ گنہ گار مغفرت پروردگار محمد عظیم اللہ بن شیخ علیم اللہ بن احسان اللہ خاں گوپاموي ....

End:

خدا پرست مرا بت پرست میگویند
خداش خبر دہد آنچہ ہست میگویند *

No. 1007. دیوان عترت *

DIWAN-E-'ITRAT.

Substance, paper. Size, 12½ × 9½ inches. **Total number of pages, 78. Number of lines per page, 23.** Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Abdul Mannan' Itrat.

Extent, complete.

A restored copy of the manuscript described under D. No. 30 (Persian) of our Descriptive Catalogue of Islamic Manuscripts, Vol. I. This volume contains :

1. *Diwan-e-Itrat* : دیوان عترت *

A complete anthology of the peoms of Abdul Mannan 'Itrat' عبدالمنان عترت arranged in alphabetical order with the following beginnings and end :—

Beginning :

با تو پیوستي بود از خود رسید نهائے
پردۂ حسن تو گردید است دید نهائے

End :

عترت فقیر و معرفت و حدت از کجا
دل داغ سرتست چو بر دلق پنبها *

2. *Ruqat-e-Itrat* : رقعات عترت

This volume also contains a collection of letters and writings of Abdul Mannan 'Itrat' in ornate prose beginning on page 59.

Beginning :

شرارستان طپش دلست با نگارستان فلک انجم اي شعله
خونگالے(؟) الخ *

End :

بغیر خنده که آید بحال خویش مراجه سازد چاره بدست
خودم نداده اند گرنه بردم که میگذر در اینگان میشمارد *

No. 1008. دیوان عجائب *

DIWAN-E-AJAYAB.

Substance, paper. Size, $12\frac{1}{4} \times 9\frac{1}{2}$ inches. Number of pages, 271. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Shah Mahmud Mirza.

Extent, complete.

A restored copy of the manuscript described under D. No. 31 (Persian) in our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

It is a collection of Philosophical and mystic Persian poems of Shah Mahmud Mirza under the title Diwan-e-Ajaib or Diawn-e-Mahmud. The original copy was transcribed by Muhammad Ali in the year 1076 A.H.

Beginning :

الحمد لله الذي نور قلوب العالمين .... بدانکه این صحیفه ایست مسمي بدیوان عجائب المعروف بدیوان محمود در بیان حالات وقت مصنف که لسان الحال بقصائد و غزلیات وغیره مي سراید الخ *

End :

تمت الکتاب بعون الله الملک الوهاب بتاریخ ۲۷ شهر شوال سنه ۱۰۷٦ ع حرره محمد علي ولد شیخ ابراهیم گجراتي *

No. 1009. کلیات ثنائي *

KULLIYAT-Ē-SANAI.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 124. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Khaja Hussain Savai.

Extent,

A restored copy of the manuscript described under D. No. 80 (Persian) in our Descriptive Catalogue of Islamic Munuscript, Vol. I.

It is a collection of poems of the famous Khajah Husain Sanai خواجه حسین ثنائی المشهدی who in his early life was under the patronage of Sultan Ibrahim Mirza Jahi, and subsequently came to India during the reign of Akbar and became a favourite of the Emperor and the teacher and friend of the celeberated Faydhi. According to the best authorities Sanai died in the year A.H. 996 — A.D. 1587. For details of his life and works please refer to Ethe, India Office Library Catalogue Nos. 1449-50 and Bankipore Library Catalogue No. 250.

Beginning :

رالدي بچشمم از برخود اي پسر مرا
صد خار حسرتست ازین در جگر مرا *

End :

الاتا ابر باشد در گدائي
ترا پاينده باد ايں بادشاہي *

No. 1010. * گنج دوم

GANJ-E-DUWAM.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 33. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new

Subject, Poetry
Author, Mir Manzavi.
Extent, complete.

A restored copy of the manuscript dscribd under D. No. 133 (Peersian) in our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

It is the second part of the book on divination in Persian Poetry by Mir Manzavi.

Beginning :

کنوں بر کشم باز زریں قلم
کنم از نفس چند قانوں رقم *

End :

عمل ازیں است ارشاد کن
دگر منزوي را دعا ياد کن *

No. 1011. * ديوان نجات

DIWAN-E-NAJAT.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 232. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.
Author, Mir Najat.
Extent, complete.

A restored copy of the manuscript described under D. No. 57 (Persian) in our Descriptive Catalogue of Original Manuscripts, Vol. I.

It is a complete anthology of poems and Ghazals arranged in alphabetical order by Mir Najat.

Beginning :

گرفتم مهر خاموشي زلب طبع سخن داں را
زدم برسرگل طغراي بسم الله ديواں را *

End :

بر سطر گناه خود کشیدم
امشب چو نعبات مد آہي *

No. 1012. * ديوانِ قاسم الانوار

DIWAN-E-QASIM-AL-ANWAR.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 271. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : Muinuddeen Ali Qasim Anwar.

Extent : Incomplete.

A restored copy of the manuscript described under D. No. 40 (Persian) of our Descriptive Catalogue of Islamic Manuscripts Volume I. A short biographical sketch of the part is given in the said volume.

Beginning :

ہر چہ آں میرود از حد سمک تا بسما
فاعلش را نتواں گفت کہ چونست و چرا *

End :

خلاف راے او از عقل و دین نیست
کہ .... چنیں گوید چنیں نیست *

No. 1013. * مثنوي نہال باغ ارم

MATHNAWI-E-NIHAL-E-BAGH-E-IRAM.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 329. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : Kamaluddin Bannai Harawi.

Extent : Incomplete.

It is a restored copy of the manuscript described under D. No. 172 of our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginning :

اشکبار از تو شد غمام صباح
سوگوار از تو شد ظلام رواح *

End :

برسر از لطف تاج فقرم نه
سر بلندي زتاج فقرم ده *

No. 1014. منتخب اشعار *

MUNTAKHAB E-ASHAR.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 322. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : not known.

Extent : Complete.

A restored copy of the manuscript described under D. No. 197 of our Descriptive Catalogue of Islamic Manuscripts, Volume I. It contains a selection of poems of the great Persian poets like :

١ — موسوي خاں فطرت * ٢ — جرآت *
٣ — واعظ * ٤ — شوکت *

This volume also contains the other following works:

(1) Siraj-e-Muneer سراج منير *

Extent : Complete :

A socio-ethical work illustrated with bistorical and huasi-historical stories by Muhammad Sharief bin Shamsuddeen Muhammad. It begins on page 134 and ends on page 207 and is divided into 20 chapters.

(2) Risalah-e-Nuskhajat. رسالهٔ نسخه جات *

It is a small treatise on medicine of an unknown author. It begins on page 184 and ends on page 192. It also contains several debats running from pages 207 to 322. The other two works has been described under D. Nos. 197 (a) and 197 (b) in our Descriptive Catalogue of Islamic Manuscripts, Volume I.
Beginning of the volume :

Beginning :

سبحان الله ہر چند قلم را از محکمۀ دوات سرمۀ سليماني
الخ *

Ending of the volume :

و شت کتاچه اي دودد بهائيے
چلت چلت پهن رہي تهکائي *
پربت ست متيها آيو
واکي نهپين دل اوترايو *

No. 1015. * مجمع الصنائع

MAJM'A-AL-SANAIE.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 103. Number of lines per page, 24. Mode of writing, good. Condition, good.

Subject : Rhetorics.

Author : Nizamuddin Ahamad.

Extent : Complete.

It is a restored copy of the manuscript described under D. No. 483 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Its author Nizamuddin Ahamad bin Muhammad, during his study of the Persian works of the great poets of Iran and India, collected specimens of their poetry and arranged in this Risala in four Fasals and one Khatima. They are :

١ — فصل اول در تقسیم کلام *
٢ — فصل دوم در بیان بدایع لفظي *
٣ — فصل سیوم در ذکر صنایع معنوي *
٤ — فصل چهارم در سرقاب شعري *
٥ — خاتمه در بیان بعضي الفاظ که بدین فن مناسبت دارد
بر خاطر و قاد و طبع نقاد مخفي و پوشیده نماند *

The Persian poets whose specimens of poetic work given in it are :

امیر خسرو دہلوي - ظهیر فاریابي - حکیم انوري - قاسم خان -
خواجه سلمان ساوجي - مولانا جامي - وغیره *

Beginning :

الحمد لله الذي انعم علینا و هدانا الي الاسـ الخ *

End :

تمت الكتاب بعون الملك الوهاب بفتم شهر رمضان المبارك
سنه ۱۱۹٦ هجري بمقام بندر چناپٹن تحرير يافت كاتب الحروف
سيد محي الدين ساكن كرسكا پاسر * (؟)

No. 1016. * ديوان كمال خجندي

DIWAN-E-KAMAL KHUJANDI.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 353. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : Shaik Kamaluddeen Masud.

Extent : incomplete.

It is a restored copy of the manuscript described under D. No. 45 in our Descriptive Catalogue of Islamic Manuscripts, volume I. It contains the poems of Kamaluddeen arranged in the alphabetical order.

Shaik Kamaluddeen Khujandi مولانا شيخ كمال الدين مسعود الخجندى * the celebrated Saint and poet, was born at Khujand in Transoxania. In his youth he performed a pilgrimage to Mecca and on his return settled down in Tabriz, during the reign of Sultan Husain bin Uways, who entertained great respect for the poet and erected for him a monastery. Here the poets reknown as a Saint secured for him a large number of disciples and adherents. In 1385 A.D., when Tuqtamish Giyasudd:n of the White House of the Eastern Kipchak family of Orda attacked Tabriz, he took the poet with him to his Capital Sirai in Kipchak where Kamal-e-Khujand remained for four years. Subsequently he came back to his favourite city Tabriz, in the time of Miranshah, who was also a great admiral and patron of the poet. Kamal was a contemporary of Hafiz of Shiraz ; but they never met. Jami in his Baharistan says that Kamal imitated the style of Khwajah Hasan of Delhi, but Kamal surpassed the latter. The poet spent the greater part of his life in Tabriz where he died in A.H. 803 = A.D. 1400. The following verse is said to have inscribed on the poets tomb.

كمال از كعبه رفتي بر در يار
هزارت آفرين مردانه رفتي *

For further notices on poets life and work please see: Sprenser. Oude Catalogue page 454. Ethe, India Office Library Catalogue Nos. 1278–1280 and Catalogue of Oriental Public Library, Bankipore, Volume II. Nos. 163–164.

Beginning of the volume:

اے ذات تو با ظہور عالم
چوں خلعت مصطفي و آدم *
بر لوح وجود نقطۂ سہو
افتادہ موخر و مقدم *

Beginning of the first Ghazal:

ز ہر سمت بوي آمد بگلستانہا
کردند پر از نکہت گلہا ہمہ دامنہا *

End of the Volume:

قطعہ *
طبع تو کمال کیمیا ہست
کردي سخن تو ہمچو زر شد *

No. 1017. جواہر الاشعار *

JAWAHER-UL-ASH'AR.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 101. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Prosody.

Author: Mir Murtuza Munzavi.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 479 in our Descriptive Catalogue of Islamic Manuscripts, Volume I. It is a work on Persian Rhetoric and prosody compiled in the year 1139 A.H. by the author himself.

Beginning:

اي متاع درد در بازار جاں انداختہ
گوہر ہر سود در جہت زباں انداختہ *

End:

خواستم تا نوک زیر خامہ تاریخش کنم
گفت دل ہذا کتابي سال اتمام کتاب *

No. 1018. کلمات الشعرا *

KALIMAT-AL-SHU'ARA.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 59. Number of lines per page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject : Biography.

Author : Mirza Muhammad Afdhal Sarkhush.

Extent : Complete.

It is a restored copy of the manuscript described under D. No. 441 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

The author of this work "Kalimat-al-Shu'ara" (the words of the Poet, which is also a Chronogram 1093 A.H.) is Mirza Muhammad Afdhal Sarkhush, known as Chela. Muhammad Afdhal and his father were in the service of Avrangazeeb, and after retirement he settled at Delhi. A good poet himself, had the good fortune to become acquainted with almost all men of talents of his age. The other two great Persian poets of his age, Musawi Khan Fitrat and Mirza Muhammad Ali Maheer were his good friends, whose works Gulshan-e-Fitrat and Bayaz of Mahir, respectively were his sources of information. He died in A.H. 1127 at an advanced age of seventy-six years and left four Mathnawis : Husn-o-'Ishq ; Nur-e-Ali ; Saqi-Namah ; and Shah-namah-e-Muhammad 'atzamshah.

In the preface he says that almost all Tazkiras of Persian poets of India and Iran were alike in containing the notices of the poets of all ages, and that most of them end with the reign of Akbar. He had therefore undertaken to compile an account in alphabetical order of Persian poets (of India) during the reigns of Jahangeer, and Avrangazeeb most of whom he knew personally. It contains near two hundred very short biogrophies interpersed with verses of the compiler. It has been published several times. For further notices please see, Sprenger, Oudh Catalogue, Page 108, etc.

Beginning :

سخن جانست و دیگر گفتگو جانان زمن بشنو
اگر هر لحظه جاني تازه خواهي ایں سخن بشنو *

بعد حمد سخن' آفریني که حقیقت انساني را بشرافت امتیاز
نطق اشرف مخلوقات ساخته و نعت نبي امي که نوک علم از

عار شق نکرده بشق قمر پرداختہ فقیر سرخوش واضع مبکرتاند کہ سخن قدیم است ولا یزال زیرا کہ کلام از جملہ صفات سبعۂ الهي است *

End :

بتاریخ یازدہم ماہ محرم سنہ ۱۱۵۳ع در بندر مبارک سورت سمت تحریر پذیرفت راقم الحروف شیخ محمد حافظ ماکن زین البلاد احمد آباد *

No. 1019. رسالہ در علم طب *

RISALAH-DAR-'ILAM-E-TIBB.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 55. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Medicine.

Author, not known.

Extent, incomplete.

A restored copy of the manuscript described under D. N. 358 in our Descriptive Catalogue of Urdu Manuscripts, Volume I. It is divided in several babs and each bab is sub-divided into several pages, each pertaining to a particular kind of disease and its simple yet effective prescription of Unani system of medicine. A few pages both in the beginning and the end are missing in the original itself; and a few pages are also missing in the middle.

Beginning :

بکشب درد سر کہ بخوي يدد (؟) و با مراد سحق الخ *

End :

و اگر خاک سیماب را با طعامي بسرشتہ و سوشانرا بخورانند ہمہ بمیرند و دفاق دي جوں باطعامي بسرشند و موشانرا بخورانند *

No. 1020. تاریخ دلکشائے شمشیر خاني *

TARIKH-E-DILKUSHA-E-SHAMSHEER KHANI.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 255. Number of lines per page, 24. Mode of writing, good. Appearance, new. Condition, good.

Subject: History.

Author: Tawallal Baig.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 291, in our Descriptive Catalogue of Persian Manuscripts, Volume I. It is a prose rendering of Firdawsi's Shah Namah.

Beginning :

بهمتش بلا یافت مطالب غرایب ... ہرچہ است روزي خامسارا ابیاي اتفاق الخ *

End :

تمت تمام شد کتاب شما و بسرے (؟) بتاریخ پنجم دیں معوت سنہ ۱۱۳۷ ہجري مقدس مطابق سہ محمد شاہي در بلدہ برہانپور سمت شوتر یافت *

No. 1021. مختصر الطب *

MUKHTASAR-AL-TIBB.

Substance, paper. Size, $12\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 86. **Number of** lines per page, 24. Mode of writing, good. Condition, good. **Appearance** new.

Subject: Medicine.

Author: Ahamad Bin Kabeer.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 357 of our Descriptive Catalogue of Persian Manuscripts, Volume I. It is a short treatise on the theory and practice of Unani medicine.

Beginning :

بدانکہ علم طب علمے است کہ احوال بدن انسان ازان بشناسند الخ *

End :

از خزانۂ غیب و مکمن لاریب ارزاني فرماید بحمد والہ تمت بعون اللہ الجلیل الملک علي یدالفقیر الحقیر الذنب العلیل المرجوالي الشفاء و الغفران *

No. 1022. بياض اشعار متفرقه *

·BAYDH-E-ASHA'R-E-MUTAFARIQAH.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 310. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: poetry.

Author: not known.

Extent: incomplete.

It is a restored copy of the manuscript described under D. No. 202 in our Descriptive catalogue of Persian Manuscripts, Volume I. It contains a collection of Persian verses of the Persian poets of Iran and India.

Beginning -

چشم بکشا که جلوهٔ دلدار
محبتیست از در و دیوار *
سخن اقرب الیه آمده است
دور افتاده تو از پندار *

End :

و عقل بواسطه ذات حق اما چون در اعضائي خواستن و
قوتهاي سماوي نظر كنم ... ... نباشد در عالم بزرگ نظر *

No. 1023. رقعات عالمگيري *

RUQA'T-E-ALAMGEERI.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 73. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Letters.

Author: Aurangazeeb.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 240 in our Descriptive Catalogue of Islamic Manuscripts, Volume I. It contains the collection of lettlers of Aurangazeb addressed to several dignitries of the Empire.

Beginning :

بعد حمد رب العالمين و نعت خاتم المرسلين كه مثل ان امكان
بهيچ حرف الخ *

End :

پرداخت از پیشگاه بفضل خداوندي میرسد منظور نظر انور فیض مظهر گردد بالله التوفیق والیه المعاد العاقبت بالعافیت والعلا والکرام *

No. 1024. راگ درشن *

RAG DARSHAN.

Substance, paper. Size, 12 × 9½ inches. Number of pages, 57. Number of lines on a page, 23. Mode of writing, good. Condition, good. Appearance new.

Subject: Music.

Author: Khush Hal Khan.

Extent: complete.

It is a restored coapy of the manuscripts described under D. No.515 in our Descriptive Catalogue of Islamic Manuscripts, Vol. I. Its subject matter is music.

Beginning :

حمد خالقے کہ عندلیب نغمہ سر آرائے معني ترانہ وحدانیت ساختہ و نشنید آہنگ عشاق از پردۂ دروني کشاں کشاں الخ *

End :

الہي احقرام و بیچارہ ام چارہ سازي حوالہ تست و کار قدرت تو الہي از کرم مارا بہ بخشائے کہ ہستي تو مراحم رحم فرمائے امین رب العالمین و صلي الله علي خیر خلقہ محمد والہ اجمعین *

در سنہ ۱۲۲۳ خاتمہ گردید بتاریخ یازدہم ... العالے سنہ ۱۲۳۰ تمت تمام شد *

No. 1025. رسالۂ صحیفۂ شاہي *

RISALA-I-SAHIFA-I-SHAHI.

Substance, paper. Size, 12 × 9½ inches. Number of pages, 285. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Belles Letters.

Author: Ibni-Ali Waiz.

Extent, Complete.

It is a restored copy of the manuscripts described under D. No. 251 in our Descriptive Catalogue of Islamic Manuscripts, Vol. I. It is a selection from the "Makhzan-ul-insha" as the author says:

درین صحیفهٔ ثالث زمخزن الانشا

بسی جواهر تحقیق میکنم املا *

and contains specimens of different modes of letter-writing, interspersed with verses in Persian and Arabic.

Beginning :

اما بعد چون بتوفیق حضرت مهتمم امور عمت رسایل جلایل نغمه بین الجمهور کتاب مخزن الانشا در قسم محاورات با تمام رسانید الخ *

End :

گر عظیمست از فرودستان گناه

عفو کردن از بزرگان اعظم است *

No. 1026. نقول اسناد *

NUQOOL-E-ASNAD.

Substance, paper. Size, 12 × 9½ inches. Number of pages, 41. Number of lines on a page, 16. Mode of writing, good. Condition, good. Appearance new.

Subject: Royal Writs.

Author: Not known.

Extent: Incomplete.

It is a restored copy of the manuscript described in D. No. 260 in our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

Beginning :

بحسب دلخواه و حلوب فلاح و بهبود کار و سلامتي جان و مال و آبرو الخ *

End :

حسب المسطور بعمل آرند تحریر غره رمضان سنه ۱۱۷۲ ہجري *

No. 1027. منتخب اشعار شوکت *

MUNTAKHAB ASHAR-E-SHOWKAT, Etc.

Substance, paper. Size, 12 × 9½ inches. Condition good. Number of pages. 283. Number of lines on a page, 19. Mode of writing, good. Appearance, new.

Subject: Poetry.

Author: Showkat, Gani and several other poets.

Extent: incomplete.

It is a restored copy of the manuscript described in D. No. 194 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Begin̈ninig :

چگونہ چشم بپوشم زمے کہ ہمچو حباب الخ *

End :

نمي آيد نمودن ضبط خودداري زدست من

جنونم مي كند كل خود بخود * ......

No. 1028. عقايد جامي *

AQAID-E-JAMI.

Substance, paper. Size, 12 × 9½ inches. Number of pages, 41. No. of lines on a page, 13. Mode of writing, good. Condition, good. Appearance, new.

Subject: Theology.

Author: Jami.

Extent: Complete.

It is a restored copy of the manuscript described in D. Number 915 in our Descriptive Catalogue of Islamic Manuscripts, Volume, I.

Beginning :

بعد حمد خدا ونعت . رسول

بشنو ایں نکتہ را بسمع قبول الخ *

End :

رحمت حق نثار یارانش

باد بر جملہ دوستدارانش *

No. 1029 رسالہ در تصوف *

RISALA DAR TASAWOOF.

Substance, paper. Size, 12 × 9½ inches. Number of psges, 281. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Mysticism and theology.

Author: not known.

Extent: Incomplete.

It is a restored copy of the manuscript described in D. Number 428 (a) and (b) in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginning :

قربانست و کهکشان آسمان زنبور خدنگ جان الخ *

End :

آں خطائے رفتہ را تصحیح کن

از کرم . الله اعلم بالصواب *

No. 1030. * کتاب تصوف

KITAB-E-TASAWOOF.

Substance, paper. Size, 8½ × 5 inches. Number of pages, 133. Number of lines on a page, 10. Mode of writing, good. Condition, good. Appearance, old.

Subject: Mysticism (Tasawoof).

Author: Khawja Muhammad Parsa.

Extent: complete.

The manuscript has two parts. The first part is entitled Mahbooba and the second part entitled Kitab-e Awrad wa Azkar-e-Qaderia. The date of the manuscript and the name of the scribe are unknown. The subjects embodies mystic thought and practices.

Beginning :

الحمد لله الذي اظهر عيون الحكمة والمعرفة في قلوب المخلصين الخ *

End :

زيرا اقرب الطريق الي افضل المطالب است والله اعلم بالصواب *

No. 1031. * تشریح اسماء الحسنی

TASHRIH-E-ASMA-AL-HUSNA.

Substance, paper. Size, 7 × 4 inches. Number of pages, 102. Number of lines on a page, 10. Mode of writing, good. Condition, good. Appearance, new.

Subject : Commentary on the ninety-nine names of God.

Author : not known.

Extent: incomplete.

The significance of the ninety-nine names of God is explained in this work. The first fifteen pages of the manuscript are missing. The name of the scribe or the date of the manuscript is not known.

Beginning :

کہ ہاتفي گفت آنچہ بدست تو بود کردي الخ *

End :

آنکس کہ ندانست بدانست بدانست *

No. 1032. شرح جام جہاں نما *
SHARH-E-JAM-E-JAHAN NUMA.

Substance, paper. Size, 8 × 4¾ inches. Number of pages, 182. Number of lines on a page, 15. Mode of writing, good. Condition, good. Appearance, old.

Subject: mysticism.

Author: not known.

Extent: complete.

It is a commentary on the famous Sufi treatise entitled "**Jam-i-jahan-numa**" by Muhamamd bin Muhammad Shireen bin Shaikul Imam Izzudin Adil bin Yusuf, known as Al-maghribi.

(محمد بن محمد شیرین بن شیخ الامام عزالدین عادل بن یوسف المشتہر بالمغربی) *

The commentator, whose name is not clear from the text, has given another name for the book as Irat-al-Daqaiq-dar-Sharh-e **Mirat-al-**Haqaiq.

Beginning :

حمد بے غایت و ثنای بے نہایت ' مرآن غنی حمید را الخ *

End :

کہ جزاو نیست درسرای وجود

بحقیقت کسے دگر موجود *

No. 1033. بحرالمعانی *
BAHRUL MA'ANI.

Substance, paper. Size, 6 × 4 inches. Number of pages, 544. Number of lines on a page, 16. Mode of writing, good. Condition, much injured. Appearance, very old.

Subject: Mysticism.

Author: Muhammad bin Nasir-al-din Jafar Almakki.

Extent: complete.

The manuscript consists of thirty-six letters on Sufism, compiled by Muhammad bin Nasir-al-din Jafar Almakki Alhusaini, a disciple and Khalifa of Gisudaraz. Other copies of the same work are described under numbers 1867, 1868 and 1869 in the Catalogue of Persian Manuscripts in the Library of the India Office, Volume, I. The scribe is one Muhammad Umar, son of Muhammad Abubakar. He transcribed it in the town of Ellore on 2nd Jamadiul Awwal, 1162 A.H.

Beginning :

آن خدائیکه انگبین شیرین نوش را از فوارهٔ تلخ نیش زنبور
بقدرت خویش چکاند الخ *

End :

دل چو فارغ گشت تن درہم نہي
پے دل و جاں سرداں در گہ نہي *

There is a separate letter dealing with the same subject, running over pages 1 to 21, probably transcribed by the same author. At the end it is dated 1163 A.H.

حمد بیغایات سزاي فیاض الخ *

تمیز و کمال کرمه وانه الهادي في سبیل الرشاد والسلام *

No. 1034. المقالة المرضیه في النصیحة والوصیه *
ALMAQALATUL MARDHIYYAH FINNASIHATI WAL WASIYYAH.

Substance, paper. Size, 8 × 6 inches. Number of Pages, 12. Number of lines on a page, 13. Mode of writing, fair. Condition, good. Appearance, old.

Subject: Ethics.

Author: Maulana Shah Waliullah, Dehlavi.

Extent: Complete.

First of a series of treatises on religion and mysticism. It is in the form of exhortations.

Scribe : Syed Husain Qaderi, date 6th Shaban, 1013 A.H.

Beginning :

الحمد لله ملهم الحکم و مفیض النعم ... این کلمات چند
است که اولاد و احباب خود را بان وصیت میکنم *

End :

و مارا لا بد است که بحرسیں محترمین رویم و روے خود بر آستانه
مالیم ـ سعادت ما اینست و شقاوت ما در اعراض ازین *

No 1034. (a) دس مقام *

DAS MAQAM.

Second treatise on mysticism beginning on page 14 of the same manuscript. It is a reproduction from the Risāla of Shah Hidayatullah Qaderi and treats of ten stages in the progress of the mystic. The subject is set out in the form of a dialogue. The text is partly in Persian and partly in Urdu.

Beginning :

ہذہ براءت فلان بن فلان من النّار انتہی فرق نامست باقي کیفیت ...

End :

تمام ہوا بیان دس مقام کا جو شاہ ہدایت اللّٰہ قادري کے رسالہ سے منقول تھا *

No. 1034 (b) رموزالفقرا *

RAMUZUL FUQARA.

Third treatise on the technique of initiation into the order of Dervishes and the secrets of this class. It is composed by one Muhammad Zahir Ali Qadiri.

Beginning on page 49 as follows :

خدا در انتظار حمد مانیست

محمد چشم برراه ثنا نیست *

End :

والفقر من العالم سرّ و غرض ... ... دعوانا ان لحمد الله رب العالمین *

No. 1034 (c) رسالہ سوال و جواب *

RISALA-I-SAWAL-O-JAWAB.

The fourth and last treatise dealing with mysticism. It is incomplete and the name of the author is not known. The text is both in Urdu and Persian.

Beginning : (on page 86.)

عارف حمد احد احمد ہي جان ...

End ; (on page 219.)

از بحر ظہور تا بساحل نشوي

در مذہب اہل عشق کامل نشوي *

No 1035 المقالة المرضية في النصيحة و الوصية *

ALMAQALAT-AL-MARDHIYYAH FI-AL-NASHATI WAL WASIYYAH.

Substance, paper. pages, 112, Lines on a page, 24. Language, Persian, Condition, good. Mode of writing, Nasta'liq. Appearance, new.

A restored copy of the same as described under D. No. 1034, above.

No. 1036. مجموعۂ رسایل *

MAJMU'A-E-RASAYAL.

Substance, paper. Size, 11¼ × 9½ inches. Number of pages, 168. Number of lines on each page, 24. Mode of writing, good. Condition, good. Appearance, old.

Subject: Mysticism.

Author: different authors, notable among them being Sharfuddin Bu Ali Qalandar, Panipati, Maulana Abdul Ali Bahrul Uloom, Madrasi, Shah Kamaluddin, Jame-e-Deccan.

Extent: Complete.

The volume contains a series of treatises on mysticism. The title page indicates that the manuscript was copied for the library from a borrowed manuscript of one Syed Khader Ali Basha, Fort, Cuddapah.

(*a*) Risala-i-Asrar-ul-Arifeen (رسالۂ اسرارالعارفین) by Sharfuddin Bu Ali Qalandar. A celebrated Saint, who is buried at Panipat.

Beginning :

این رساله اسرار العارفین و سراج العالمین و برهان العاشقین ......

End :

چنانچه گفته اند مردان خدا خدا نباشند لیکن از خدا جدا نباشند *

(*b*) Three short treatises, one in Urdu and the other in Persian. Title and author's name are not known.

Beginning :

احد کی بیچ میں پانچ جزاں تھے ...

End :

یہ تمام ملاکر چھے درمن چھتیس پا کھنڈ ہوئے *

Beginning :

مسئلہ اعیان ثابتہ بدانکہ ......

End :

پس جذر از در صورت قدرت تمام شد *

Beginning :

مسئلہ توحید از منازل السائرین ...

End :

......عکس آں بر دل خواب بیند و پیدا *

(*c*) Risala-dar-Tariqah-e-Naqshbandiah (رسالہ در طریقہ نقشبندیہ) * by Syed Ali bin Ibrahim. It is divided into three sections: (*a*) on the technique of the Naqshabandi school of mysticism (*b*) on Shirk or polytheism, (*c*) on 'aql (mind), nafs (spirit), and tabiat (nature).

Beginning :

...... جمیع حمد و ثنا مرآن نقشبند یرا کہ غیرت احدیتیش غیرت را سر بکار لا بریده ...

End :

......جبرئیل علیہ السلام کہ اقرب و اعظم طبقات ملائکہ مقربین است از انواعقل فعالست *

(*d*) Miftah-ul-Asrar, مفتاح الاسرار by Ghulam Mohiadeen Syed Abdul Latif.

Beginning :

الحمد لله رب العالمين ...

End :

... پس نزد ایشان نیز عینیت حقیقی اصطلاحی و غیر حقیقی اصطلاحی باشد ـ والله الموفق والیہ المرجع والمآب *

(*e*) Risala-i-Tasawwuf Farsi (رسالہ تصوف فارسی) by Maulana Abdul Ali, Bahrul Uloom of Madras.

Beginning :

رب یسر ... ... فیقول الفقیر *

End :

......بفضلک برحمتک یا ارحم الراحمین آمین *

(f) Rubaiyat-e-Shah Kamaluddin, Jami-e-Daccan (quatrains in Urdu.) (رباعیات شاہ کمال الدین جامی دکن) *

Beginning:

ہر چند ہم گناہ گاراں *

End :

نازل نبي و آل پہ اونکے علي الدوام
ہو حق سے صلواۃ و تحیات بیکراں *

(*g*) Risalah Dar Ma'rifat-e-Insan. (رسالہ در معرفت انسان)

This is a philosophical treatise on the knowledge of creation of man and begin abruptly with "bab-e-panjum" (fifth chapter) and ends with bab-e-haftum (seventh chapter) without a colophon. The name of the author is not known.

Beginning :

در معرفت ایجاد انسان انواع دم *

End :

... خصوصاً کہ انسان را دو وجہہ آمد آدمي شود یکے از روغن روحي دویم از روے معاش با معیشت قرار پذیرد ترتیب نگاہ داشتن *

(*h*) Bahrul Hayat. (بحرالحیات *)

This is a philosophical and mystical work divided into a number of essays. The name of the author is not known.

Beginning :

حمد بے حد و ثناے بے عد در حضرت خدا وندے را ......

End :

بهر مطلبے و حاجتے کہ این ختم بکند زود حاصل شود *

(*i*) Nuskha-e-Lawaih Shareef. (نسخہ لوایح شریف *)

This is a mystical treatise by Maulana Jami . The date of the original copy is given at the end as 5th Rabiul Thani, 1259 A.H.

Beginning :

لا احصي ثنا علیک و کل ثناء یعود الیک جل ... عن ثنائي ...

End :

پس ازین لب بکشاے بنطق جاکت بدہان - الحمد لله رب العالمین *

(*j*) Asrar-al-Tauheed. (اسرار التوحید) *

This is a mystical treatise. It contains essays both in Urdu and Persian. The name of the author is not known.

Beginning :

حمد الالہ ہو با حقیق
در بحر نوالش ہمہ ذرات غریق ... ...

End :

تا طالب کو مرشد کامل کي زبان کشف ہوئے *

No. 1037. واقعات عالمگيري *

WAQIAT-E-ALAMGIRI.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 85. Number of lines on a page, 24, Mode of writing, fair. Condition, good. Appearance, new.

Subject : History.

Author: Not known.

Extent: Complete.

This is a compendium of the early events of the reign of Emperor Aurangazbe and his wars with his brothers . This copy was transcribed from the original manuscript in the possession of one Syed Khader Ali Basha, Fort Street, Cuddapah. The date of the original manuscript seems to be 4th Jamadi-al-Awwal 1231 A.H. and the scribes as stated in the original, is one Mohamed Ali Asghar.

Beginning :

آن قطب فلک سلطنت و جهانداري مرکز دايرهٔ عظمت و بختياري ...

End :

و جهد شريفش دران مرقد منور و مضجع طهر نمود - د بعناي رحمت رحماني سپردند *

No. 1038. مکتوبات نظام الدين اولياء و ديگر رسائل تصوف *

MAKTUBAT-E-NIZAMUDDIN AULIYA-WA DIGAR RASAYAL-E-TASAWWUF.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 148. Number of lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject: Mysticism.

Author: Mir Syed Mohamed Qader.

Extent: Complete.

This transcript was obtained from the original manuscript in possession of one Syed Khader Ali Basha, Fort Street, Cuddapah. The manuscript comprising a few letters and treatises on mysticism seems to have been compiled. by Imamul-Arifeen Mir Syed Mohamed Qaderi on 5th Rabi-al-Thani, 1188 A.H. and the original transcribed by one Mohamed Hashim as indicated in the beginning.

The letters of Hazrat Nizamuddin, a celebrated Saint buried in Delhi, are entitled as (1) " Maktub Nama " (2) Maktubat Dar Bayan-e Qalb (3) Maktub Dar Bayan-e-Ruh, (4) Maktub Dar Bayan-e-Namaz (5) Dar Bayan-e-Bismillah (6) Nurul Absar.

The other treatises **are** entitled Nafs-e-Rahmani by Syed Abdur Rahma-al-tahseen-ul-Qaderi ; (2) Jam-e-Jahan Numa, perhaps written by the complier Mir Syed Mohamed Qaderi and (3) Nurul Absar, divided into a number of chapters, the author being not known.

Beginning :

ستائش و نیائش آن قادریرا کہ یکدم کن فیکون و ہمہ بے دم

را از کتم عدم در دم نمودہ .....

End :

تو بغایت ملحدی و نفہمیدۂ کہ مبدۂ *

No. 1039. * دیوان شاہ کمال فارسی

DIWAN-E-SHAH KAMAL FARSI.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 70. Number of lines on each page, 23. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Poems in praise of Prophet Muhammad.

Author: Syed Kamladdin Bukhari.

Extent: Complete.

This is a transcript from the original manuscript in possession of one Syed Khader Ali Basha, Fort, Cuddapah. The poems have a mystic devotional strain. The author's name as indicated in the title page is Syed Kamaluddin Bukhari popularly known as Jami of Deccan, and his nomde plume is Kamal. His shrine is stated to be in Gurumkonda, Cuddapah district. The date of the composition is 1195 A.H. The date of the author's death is given as 1224 A.H.

Beginning :

سپاس منعم یکتاے غیر ہمتا را

کہ داد نعمت توحید و معرفت مارا *

End :

کمالم روزے کن رویم در بحرروزے کن ختم بر فیروزی

کن آخر موت است آخر موت *

No. 1040. جام جهان نما *

JAM-E-JAHAN NUMA.

Substance, paper. Size, $11\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 196. Number of lines on each page, 23. Mode of writing, fair. Condition, good. Appearance, new.

Subject: Mysticism.

Author: Syed Ali bin Syed Kamaluddin (compiler).

Extent: Complete.

This contains several treatises on mysticism by different authors. The transcript was obtained form the original manuscript in possession of one Syed Khader Ali Basha, Fort Street, Cuddapah. The authors of some of the treatises are not known.,

(a) Jam-e-Jahan Numa. جام جهان نما *

It is comprised if matn (text) and sharah (commentary) with the compilers name at the end.

Beginning :

حمد بيحد و شكر بيعد سزاي ذاتي كه وحدتش منشا احديت و واحديت شد *

End :

بهمين اختصار كنم كه وقت عزيز است و كارے بهترين ازين پيش دارم الخ *

(a) A'ina-e-Haqayaq Numa Sharah-e-Jam-e-Jahan Numa. (آئينه حقايق نما شرح جام جهان نما) *

The author of this treatise is Ibrahim Shattari.

Beginning :

الحمد لاحد المحيط من الازل الي الابد والمدح لاحد انواسط بين الواحد والاحد ...... وقت عزيز است و فرصت قليل ترك قيل و

End :

قال بايد كرد و فناے مطلق حاصل بايد نمود كه نهايت كار سالك همين است و بس *

(b) Tazkirat-ul-mazahib (تذكرة المذاهب) * text of this treatise is in Arabic with a literal translation in Persian.

Beginning :

الحمد لله الهادي للمتقين الحافظ للضالين والصلواة علي رسوله خاتم النبيين *

End :

اللّٰهم ايد وثبت علي الرشد والهداية *

(c) Taufeeq Dar Tahqeeq-e-Mas'ala-e-' ayniat wa Ghayriat.

(توفيق در تحقيق مسئله عينيت و غيريت) *

A short treatise . **Beginning :**

الحمد لمظهر اظهر من عينه غيره *

End :

پس اگر هر دو را حقيقي گويم ... يا بعكس درست خواهد بود *

(d) Miftah-ul-Asarar. * مفتاح الاسرار * The author of this treatise is Ghulam Mohiadeen Syed Abdul Lateef. It is a short treatise.

Beginning :

الحمد لله رب العالمين ... اما بعد ميگويد فقير ضعيف ......

End :

پس نزد ايشان نيز عينيت حقيقي اصطلاحي و غيريت حقيقي اصطلاحي باشد *

(e) Lataif-e-Lateefi * (لطايف لطيفي) The author of this treatise is Ghulam Mohiadeen Syed Abdul Lateef

Beginning :

الحمد لمظهر ظهر ... اما بعد اين لطيفه چند است كه ...

End :

و مراتب علمي او از قال صحيح حضرت خاتم الانبيا احمد مجتبي محمد مصطفي صلي الله عليه وسلم *

(*f*) Another small treatise without a title.

Beginning:

حمد خاص مرذات مقدسه حضرت واجب الوجود راست كه ......

End :

مشابهتي بكتاب نفحات الانس كه جامع مكتوب شيخ عبدالرزاق كاشي و شيخ علاوالدوله سمناني است واقع شود *

(*g*) Another treatise without a title.

Beginning :

بحضرت خداوند ذوالجلال والعین ......

End :

و قبر او در بعضے از قریات مندو است رحمتہ اللّٰہ علیہ *

(*h*) Risalah Dar Tahqeeq-e-Mana Wayasaloonaka 'anirru'h.

(رسالہ در تحقیق معنی و یسلونك عن الروح) *

This is in Arabic.

Beginning :

الاشارة في قوله تعالے *

End :

و هم عن الاخرة هم غافلون *

(*i*) Risalah Dar Bayan-e-Tahqeeq-e-Kulli Tab'ii. This is in Arabic. The author is Mulla Amanullah, Banarasi.

(رسالہ در بیان تحقیق کلی طبیعی) *

Beginning

اعلم ان الکلي الطبیعي معنیین احدهما *

End :

لکن لها الخاطر المجتمع في حرکات الابناء یتصدي له هذا *

(*j*) Tarjuma-e-Risalah Burhan-al-takleef * (ترجمہ رسالہ برهان التکلیف) The author is Qazi Syed Qasim.

Beginning :

الحمد للّٰہ رب العالمین ... لکن پس تحقیق نوشت سوے من ...

End :

اللّٰہ تعالے جزاے خیر کونین دهاد و بحق محمد و آلہ والا مجاد *

(*k*) Tarjuma-e-Risalah Matla-ul-Wujud-fi-Tahqeeq Tanzih Wahdatul Wujud. * (ترجمہ رسالہ مطلع الوجود فی تحقیق تنزیہ وحدة الوجود)

The author is Shaik Ibrahim Kurdi.

Beginning :

الحمد للّٰہ رب العالمین ...... پس بدان این مختصر است *

End :

در خارج مع لوازم ایشان و توابع ایشان *

No. 1041. * رسالهٔ نقشبندیه (فارسي)

RISALAH-E-NAQSHBANDIYAH (FARSI).

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 255. Number of lines per page, 24. Mode of writing, good. Appearance, new. Condition, good.

Subject, Mysticism.

Author, Mohamed Rafiuddin Ibn Mohamed Shamsuddin Naqshbandi

Extent, Complete.

This is transcribed from a copy in possession of Syed Khader Ali Basha, Fort, Cuddapah. The author enunciates the mystic ideas and practice of the Naqshabandi school.

Beginning :

الحمد لله الذي علم الانسان مالم يعلم ... اما بعد بندهٔ ضعيف خاکپاے سالکان طريق متين فقير محمد رفيع الدين ابن محمد تاج الدين نقشبندي القادري ...

End :

و اين نسخه که نوشته شده از نسخه که مقابل باصل نموده شد در بلدهٔ حيدر آباد در محله کربله والا در ماه محرم الحرام سنه ۱۲۱۳ هجري از مطالعه محي الدين بادشاه صاحب مرتب گشته شده *

No. 1042. * کلام الکمال کمال الکلام

KALAMUL KAMAL KAMALUL KALAM.

Substance, paper. Size 11½ × 9½ inches. Number of pages, 156. Number of ines on each page. 24. Mode of writing, fair. Condition, good. Appearance new.

Subject, Mysticism.

Author, Syed Shah Kamaluddin Badsha Bukhari.

Extent, complete.

This is a transcript from a manuscript in possession of one Syed Khader Ali Basha, Fort, Cuddapah. The author is Syed Shah Kamaluddin Basha Bukhari. His nomde plume is Kamal and he is popularly called the 'Jami of Daccan' after the well-known mystic poet of Iran. The work is a mathnawi. A certain number of lines at regular intervals are followed by a commentary.

Beginning :

الحمد لاول لابداية لازليته و آخر لا نهاية ....

بعد حمد اله و نعت سفير

التماس است از کمال فقير *

End :

استعاده كنم ز ديو رجيم
ز استعانت بكردگار رحيم *

At the end of the mathnawi genealogical trees of the Qadariyah and Chistiyah houses of Saints are given.

No. 1043. سلك السلوك *

SILKUS SULOOK.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 162. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Mysticism.

Author, Nakhshabi (Diya-al-din Nakshabi).

Extent, complete.

It is a transcript from a manuscript in the library of Bahauddin Sahib, Principal, Madrasah-I-Muhammadi, Royapettah, Madras. The copy is not clearly dated. It is a comprehensive work on various points of the mystic doctrine and the science of the mystic road in 151 short chapters, styled سلك and composed by Diya-al din Nakshabi. These are two copies of the same work in the Library of the India Office, London, which have been described in numbers, 1838 and 1839 of the first volume of the Ethes Catalogue of Persian Manuscripts in the India Office Library. According to these notes the author died in A H. 751 (A.D. 1350, 1351).

Beginning :

حمدے کہ از عطر روایح او ارواح اولیاء معطر گردد و مرد خداے
را کہ اولیاء اورا غیر او کسي نتواند شناخت الخ *

End :

و مقام غوث در مکہ مبارک است و بمدینہ معظم بمجاور
حضرت رسالت صلي الله عليہ و آلہ وسلم والله اعلم بالصواب *

No. 1044. تاريخ علي عادل شاہي *

TARIKH-I-'ALI'ADIL SHAHI.

Substance, paper. Size 11½ × 9½ inches. Number of pages 140. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, the history of Sultan Ali Adil Shah II, of Bijapur.

Author: Syed Nurullah Ibn-e-Syed Ali Muhammed Al-Hasani alqadiri سید نوراللہ بن قاضی سید علی محمد الحسنی القادری *

Extent : Complete.

This is a transcript from a manuscript in the library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. There is an incomplete copy of the same work is in the collections of the Government Oriental Manuscripts Library, Madras and it is described in No. 503 (Persian) of the Descriptive Catalogue of the Islamic Manuscripts, Volume II, of the said library.

The manuscript under notice gives the date of completion of the work as A.H. 1077 in the Chronogram روشن شدہ میزان عدل on page 138. The history of Sultan Ali Adil Shah II of Bijapur from his birth to the time of the composition is related in a very flowery language at the order of the Sultan himself.

Other copies of the manuscript are notice in No. 450 to 453 of volume I of Ethes Catalogue of Persian Manuscripts in the India Office Library, London.

Beginning :

ستایش خدائے جان و تن آفرین و بادشاہ ملک آسمان و زمین منزہ و مبرہ است *

End :

فلک خواہد بدل این مدعا را
ملک آمین بگوید این دعا را *

No. 1045. رشحات عین الحیات *

RASHHAT-I-AIN-ALHAYAT.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 264. Number of lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Biographics of great Nakshbandi Shaikhs, principally of Shaikh Ubaidullah.

Anthor : Not known.

Extent : Complete.

This is a transcript from a manuscript in the Library of Bahauddin Sahib, Principal, Madrash-e-Muhammadi, Royapetta, Madras. It is a collection of biographies of great Nakshbandi Shaikhs, principally of Shaikh 'Ubaidullah Ahrar, the spiritual director of the author of this

work, by Ali bin al-Husain al-Waiz al Kashifi, known as Safi, who began to compile it in A.H. 893 (A.D. 1488), and finished it in A.H. 909 (A.D. 1503-1504).

" Other copies are noticed in Bodleian Cat. No. 360; Rieu i.p. 353; W. Pertsch, page 121 (where the contents are fully described); W. Pertsoh, Berlin Cat., p. 563; Cat. Des, Mss. at Xylogr. p. 299; H. Khalfa iii, p. 461, etc.," (vide Catalogue of Persian Manuscripts in the library of the India Office, volume I by Ethe, description notice No. 633).

The Rashhat are divided into a maqalah (containing the biographies of the former great Nakshbandi Shaikhs); three maqsads (giving an elaborate account of the ancestors, the life, sayings, deeds and miracles of Shaikh Ubaidullah, born in Ramadan A.H. 806 (A.D. 1404), died the 29th of Rabi'-al-Awwal, A.H. 895) and a Khatimah (giving the story of the Shaikhs' death).

Beginning :

الحمد لمن رش رشحات الحقائق والحكم علي قلوب العارفين بفيضه الاقدس الاقدم والصلواة علي المظهر الاتم الخ *

End :

يا بذر محاسبان سنجيده صفات

تاريخ تمامش از حروف رشحات *

در بلده آگره نوشته شد بتاريخ ۱۲ رمضان المبارک سنه ۱۷ هجري *

No. 1046. مكتوبات شيخ يحيي منيري *

MAKTUBAT-I-SHAIKH YAHYA MUNYARI.

Substance, paper. Size, 11¼ × 9½ inches. Number of pages, 270. Number of lines on each page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Mysticism.

Author : Shaikh Sharaf-al-din Ahmed bin Yahya Munyari.

Extent : Incomplete.

This is a transcript from a manuscript in the library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. It is a collection of 151 letters of Sharaf-al din Ahmed bin Yahya Munyari on mystical doctrine or the chief topics of Sufism, and address to a great number of Shaikhs. The letters are complete from 2 to 151, while the first letter begins abruptly.

Other copies are noticed in the Catalogue of Persian Manuscripts in the India Office Library, London, volume I in numbers 1843 to 1847. The author was born in Munyar, a village in Bihar and died in Bihar in A.H. 782 (A.D. 1380-1381).

Beginning :

فاسق را ہماں صالح را و یکے سلام فاسق را جواب ندہی

کہ الخ *

End :

اطلب العلم ولوکان با لصین در یاب

آن عزیز الوجود تحقیق گشتہ *

تمت الکتاب بید العبد الحقیر

عبدالعزیز عبدالکبیر ....

No. 1047. مجموعہ مثنویات در علم نجوم *

MAJMŪ'A-E-MATHNAWIYAT DAR ILM-E-NUJUM.

Substance, paper. Size 11½ × 9½ inches. Number of pages, 204. Number of lines in each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Astronomy.

Author : Munzawi.

Extent : Complete.

This is a transcript from a borrowed manuscript. The author's full name is not known. There are five mathnawis on the subject of astronomy. The poet has mentioned his name as Munzawi in the beginning or at the end of each mathnawi. The date of transcription is stated to be 1257 A.H./1841 A.D. The five mathnawis are—

(a) Al Tuhfatu wa-al-Dalail التحفہ و الدلائل

الحمد لله لفاطر السموات

والشکر لواہب العطیات *

بادا بجہان بنام داری

از نیر فیض فیض جاری *

(b) Panj Ganj پنج گنج

کنم حمد رب السماوات را

نماینده نور و ظلمات را *

باین نسخه ده زیوری از قبول

با عزاز آل کرام رسول *

(c) Kitab-e-Ganj-e-Hikmat * كتاب گنج حكمت

مرد دانا سخن ادا نکند

تا بنام حق ابتدا نکند *

که نداند شناخت در دوسرا

هیچ کس اعلم غیب غیر خدا *

(d) Nazm-al-Wasul * نظم الوصول

هو الله الذي رفع السموات

بحکمت کرد پیدا نور و ظلمات *

لیحفظه من الضلال الغني

بحرمت آل اطهار النبي *

(e) Kitab-e-Makhzan-al-Asrar * كتاب مخزن الاسرار

منت ایزد که از سبعا شداد سربسر

سایبان زرنگار افراشت برجن و بشر *

درد سر باشد سواد نسخه طول کلام

منزوي بس کن سخن گردید اینجا خامه سر *

No. 1048. * مسئله وحدت الوجود (فارسي)

MAS'ALA-E-WAHDAT AL-WUJUD.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 22. Number of Lines on each page, 24. Mode of writing, fair. Condition, good.

Subject : Mysticism.

Author : Abdul Ali bin Nizamuddin Muhammad al-Ansari.

Extent : Complete.

This is a transcript from a borrowed manuscript. The author first wrote in Arabic and then translated it into Persian at the request of the Nawab of Carnatic. The date of the composition is not known.

Beginning :

سُبحَانَ الّذي تَنَزّه عَنْ كُلِّ نَقْصٍ الخ *

End :

و آن ذي حق مظهر اوست و مقتضي استعداد اوست. الحمد لله رب العالمين الخ *

No. 1049. شرح ديوان مرتضوي كرم الله وجه *

SHARH-I-DIWAN-I-MURTUZAWI KARRAM ALLAHU WAJHUHU.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 46. Lines on each page, 24. Mode of writing, fair. Condition. good. Appearance, new.

Subject : A Persian Commentary upon Ali bin Abi Talib's alleged Arabic Diwan.

Author : Husain-al-Din Mu'in-aldin Maibadi.

Extent : Incomplete.

This is a transcript from a manuscript in the Library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. Other copies of this work are noticed in the Catalogue of Persian Manuscripts in the Library of the India Office, Vol. I, Nos. 2663 to 2666.

Beginning :

سپاس سعادت اساس و شكر عبادت لباس معبودي را كه نبوت و ولايت الخ *

End :

و عدد كوكب هر منزل از تحفه شاهي نقل شده و بعضي مخالفت اين همه گفته اند *

No. 1050. رقعات *

RUQ'AT.

Substance, paper. Size 11½ × 9½ inches. Number of pages. 34. Number of lines in each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : History.

Author : Not known.

Extent : Complete.

This is a transcript from a borrowed manuscript. It contains a few letters from the family of the Nawab of Carnatic to the Governor of Madras regarding their pension and other claims. The name of the anthor is not known. The date of the manuscript is given as 7th Muharram 1234 A.H.

Beginning :

مسودہ خط بگورنر در باب استدعاے منافع بقایاے درماہہ مرقوم چهارم جنوري سنہ ١٨١٦ عیسویہ مطابق بیست و سیوم صفرالمظفر سنہ ١٢٣١ ہجري الخ *

End :

و بعد از سین ہر دو وکاالتغامہ بعاصي لطف سازند زیادہ مهرباني باد ....

کشف الغطاء عمالزم للموتي علي الاحیاء *

KASHF-AL-GHITA'ANMALAZIMA LIL MAUTA ALAL AHYA.

Substance, paper. Size, $11\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 158. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Theology.

Author : Muhammad Dehlawi.

Extent : Complete.

This is a transcript from a manuscript in the Bahauddin Library (Madrasah-e-Muhammadi), Royapetta, Madras. The author in the preface states that since such an important subject as the directions about the cleaning and burial of the dead body had not been treated of with elaborate detail in other books on Muslim Theology, he took upon himself to produce this work, dividing it into a muqaddamah, a few fasals and a Khatima. The date of the composition is not known.

Beginning :

سبحان ذي الحي الذي خلق الموت فقصم بہ رقاب الجبابرہ وکسر ظهور الاکابرة الخ *

End :

و کرامتے اسپ بس عالي کہ یوسف علیہ السلام را برادران اکرام باشد و او بآن مفتخر گشت والحمد لله علي الاتمام والصلوة والسلام علي نبي خیرالانام *

No. 1052. كليات طب *

KULLIYAT-E-TIBB.

Substance, paper. Size, 11½×9½ inches. Number of pages, 56. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Medicine.

Author : Khuda Yaar Khan ibn-e-Kifayat Khan Shaheed.

Extent : Complete.

This treatise on medicine is a transcript from a manuscript in the Bahauddin Library, Royapetta, Madras. Stating the purpose of the composition, the author says :

چون كليات طب بنحوي كه درموجز است در كتابي ديگر نبود بالتماس بعضي اعزه مطالب ازان بعبارت فارسي بيان نموده شد تا نفع عام و فايده تام باشد *

The work was undertaken at the instance of Sikandar Jang Bahadur on Monday the 29th Safar, 1206, A.H. The scribe's name is given as Mohiadeen Hasan (vide page 30).

Beginning :

الحمد لله رب العالمين ... ... اما بعد چنين گويد اضعف عبادالله خدا يارخان ابن كفايت خان شهيد الخ *

End :

من اسكندر راني سي اوقيه بود من قطري بست و دو اوقيه بود و نزد شيخ الرئيس رحمة الله تعالے يكصد و هشتاد مثقال است *

No. 1053. وقائع محاصرهٔ حيدرآباد و انشاء حسن و عشق *

WAQA-E-MUHASARAH-E-HYDARABAD WAINSHA-I-HUSN-O-ISHQ.

Substance, paper. Size, 11½×9½ inches. Number of pages 62. Lines on each page 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Historical and literary.

Author : Mirza Nur-aldin Muhammad Ni'matkhan.

Exent : Complete.

This is a transcript from a manuscript in the Bahauddin Library, Royapetta, Madras. This is a part of the complete work of the author entitled Kulliyat-i-Ni'mat Khan 'Ali and noticed at some length in No. 1659 of the Catalogue of Persian manuscript in the library of the India Office, Volume I.

Waqa-e-Muhasarah-e-Haiderabad وقائع محاصرهٔ حیدرآباد, is a satirical chronicle of the siege of Hyderabad in the 30th year of Alamgir's (Aurangzeb) reign about 1686 A.D.

Beginning :

دمیکه مدرس کشاف صبح در صفهٔ صدق و صفا نشستهٔ الخ *

End :

اگرچه عمر او افزود اما عقل او کم شد *

(a) Insha-i-Husn-u-'Ishq انشاے حسن و عشق 'beauty and love' an allegorical story in prose and verse.

Beginning :

حدیث عشق شد زیب بیانم
چو شمع افتاد آتش بر زبانم *

End :

تا طالبان را آلت استفاده و کاملان را از آن کمالي زیاده حاصل آید واین نقیر را بدعاے خیرباد نمایند فکان ذالک في غره شهر رمضان المبارک سنه ۱۲۴۸ ع *

No. 1054. انشاے امان الله حسیني *

INSHA-E-AMAN-ULLAH HUSAINI.

Substance, paper. Size, $11\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 49. Lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Collection of letters.

Author : Aman-ullah Husaini.

Extent : Complete.

This is a transcript from a borrowed manuscript. There are ninety-nine letters from the author to his friends and disciples. Aman-ullah Husaini, with the epithets of Khanazad Khan Firuzjang and later on of Khanzaman, was the son of Mahabat Khan Zamana Beg and greatly distinguished himself under Emperor Jehangir and Shah

Jahan. He died in A.H. 1044 or 1046 (A.D. 1634–1637)—Vide descriptive note No. 1763 (7) of the I Volume of Ethe's Catalogue of Persian Manuscripts in the India Office Library.

Beginning :

حمد وافر مر خدائے را کہ یاقوت قوت ناطقہ بی بہادر عقد
انشائي کبریائے او بے بہاست الخ *

End :

پر زیب و زینت دیناں چہ اعتبار ہوش بیدار باد با خلاص
در خدمت پرور باش *

No. 1054 (a) * نصاب المثلث

NISAB-AL-MUTHALLATH.

Another versified Arabic-Persian vocabulary, in form of a Qasidah, explaining the meaning of those Arabic words which can be spelt with the three different vowels, a i and u.

Beginning :

ز پس حمد خداوندي زمین و آسمان
کردہ ام نظم مثلث چوں لالي عمان *

The first trial of Arabic words explained in Persian is :

End :

رب دان پروردگار و رب دان جمعي زخلق
رب شیرا خالص از انگور سیب و ناردان *
ہست دروادي عصیان تشنہ آب مغفرت
ساز سیرابش تواي معبود جملہ انس و جان *

Ref : Descriptive notes Nos. 2383 to 2387 of Vol. I of Ethe's Catalogue of Persian Manuscripts in the India Office Library

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No. 1055. * فراق نامہ

FIRAQ NAMAH.

Substance, paper. Size, $11\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 57. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Author : Syed Muhammad Moosawi, son of Syed Muhammed Baqir, Moosawi Khurasani.

Extent : Complete.

This is a transcript from a manuscript borrowed from the Library of Bahauddin Sahib, Royapetta, Madras. It is writtn in the form of a mathnawi. The date of trancription is given as 1249, A.H.

Beginning :

در جهاں غیر مرگ کاري نیست
صورت چرخ جز فراري نیست *

End :

تا کهاں خوں فشاں بکم تامم
گفت دل آه راغب والم *

No. 1056. * كتاب الرسائل

KITAB-AL-RASAIL.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 287. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, old.

Subject, critical discussion of the beliefs of the Shias and their refutation from the point of view of the Sunnise.

Author : Maulana Baqir Agah.

Extent : Complete.

This is a critical discussion of the religious beliefs of the Shias and the author (who died in Zil-Haj 1231 A.H./November 1816). The transcript was obtained from an original copy in the library of the Kutub Khana-e-Am Ahl-e-Islam, Madras.

Beginning :

حمد و سپاس بے منتها نیاز درگاه قدوس مجیدي که عدل را از اسماء حسني خود ساخت الخ *

End :

معهذا بحکم المامور مجبور این چند حرف سراسر ایجاز ترتیم نموده آمد والسلام علي من اتبع الهدي *

KASHF-AL MAHJUB.

No. 1057. * كشف المحجوب

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 350. Number of lines in each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, mysticism (Sufism).

Author, Shaikh Ali bin Uthman al-Jalali al-Hujwiri.

Extent, complete.

This is a transcript from a manuscript in the Library of Bahauddin Sahib, Royapetta, Madras. It is the oldest systematical work on the theoretical and practical doctrines of Sufism in Persian, with a great amount of historical and biographical material. Other copies of the same work are described in descriptive notice No. 1773, Vol. I of the Catalogue of Persian Manuscripts in the India Office Library. The same source refers to the author's name as Abu-al-Hasan Ali bin Uthman bin Ali.

Beginning :

الحمد لله رب العالمين والصلواة والسلام علي نبيه محمد صلي الله عليه وسلم و علي آله الطاهرين واصحابه الماجدين اما بعد ... من فقير حقير شيخ بن عثمان الجلالي الهجويري اين كتاب را براے طالبان تصوف نويسم الخ *

End :

اللّهم اغفر لصاحب هذا الكتاب ولمن قرأنيه و لمن كتبه آمين برحمتك يا ارحم الراحمين *

No. 1058. مجموعهٔ رسائل *

MAJMUA-E-RASAIL.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 108. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Miscellaneous topics.

Authors, Miscellaneous.

Extent, complete.

This is a collection of essays by different authors.

(*a*) Risalah-e-Qafiah. رسالهٔ قافيه author, Maulana Qasim Kah.

A treatise on rhetoric and prosody.

Beginning :

قافيه سنجان كه به بيت الله الد *

End :

يارب اين گوهر عالي مقدار
كه زبحر سخن آمد بكذار *

تاکہ باشد سخن از نو و کہن
باد پاینده و بر ارباب سخن *
این رسالہ قافیہ از مولانا قاسم گاہي ......

(b) Ghazalan-al-Hind * غزلان الهند author, Azad Husaini Wasiti. Bilgrami—Persian translation of the author's own Arabic work

* سبحة المرجان فی آثار الهندوستان a book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian woman on Indian love and matters connected therewith.

Beginning :

سر آمد محسنات کلام ستائش صانعي کہ خلوتکدۂ تنزیہ را
وجود او نواخت الخ *

End :

حق تعالي و تبارک خاتمہ بخیر گرداند و پروانہ بے بال و پر را
بہ شعلۂ دیدار رساند *

(c) Hikayat-i-Qazi-e-Baghdadi Baduzad. * حکایت قاضی بغدادی بادزد Author, not known.

The humourous story of the thief and the judge.

Beginning :

راویان اخبار و ناقلان آثار و چابک سواران میدان فصاحت الخ *

End :

و قصہ قاضي و سارق این بود واللہ اعلم *

No. 1059. * مرآت الخیال

MIRAT-AL KHAYAL.

Substance, paper. Size, 11½ × 9½ imches. Number of pages, 86. Number of lines on eachpage, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Allegorical romance in prose.

Author, not known.

Extent, complete.

This is a restored copy. The work is an allegorical romance in ornate prose. The sentence at the end gives the date of the composition.

بتاریخ بست و یکم شهر شعبان المعظم سنہ ۱۲۴۹ ہجري رو
پنجشنبہ در عہد ریاست حضرت نواب غلام محمد غوث خان بہادر
امیرالہند والا جاہ بہ اتمام رسید *

Beginning :

ستایش گونا گوں پادشاہي را سزاوار است کہ پادشاہان روي زمین بر آستان کبریایش روي زمین نہادہ اند *

End :

بتاریخ بست و یکم شہر شعبان المعظم سنہ ۱۲۴۹ ہجري روز پنجشنبہ در عہد نواب غلام محمد غوث خاں والا جاہ بہ اتمام رسید *

No. 1060. مثنوي ہاتفي در احوال تیمور *

MATHNAWI-E-HATIFI DAR AHWAL-E-TIMUR.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 84. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Poetry.

Author, Maulana Abdullah Hatifi of Jan.

Extent, complete.

This is Hatifis famous mathnavi on the warlike exploits of Timur. It is also styled as Timurnamah (تیمور نامہ *) or sometimes as Zafarnamah-i-Timuri (ظفر نامہ تیموری) . The author died in A.H. 927 (A.D. 1521). Other copies of the same work are described in numbers 1410–1416 of the Catalogue of Persian Manuscripts in the India Office Library Vol., I. This copy is a restored copy of a manuscript dated 1224 A.H.

Beginning :

بنام خداي کہ فکر خرد
نیارد کہ باکنہ اوپے برد *

End :

بمن دہ کہ از قید ہستي رہام
ز اندیشۂ بت پرستي رہام *

No. 1061. کشف الحقایق *

KASHF-AL-HAQAYAQ.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 90. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Sayings of Isa bin Qasim of Sirhnd.

Author, not known.

Extent, complete.

This restored copy is a compilation of the sayings of Abu-al Barakat Isa bin Qasim of Sirhand, introduced by the author as :

زبدة الاتقيا مسيح الاوليا حضرت عيسي عبدالله قدس الله سره العزيز خليفه و مريد عارف بالله قدوة العرفا شيخ محمد لشكر المخاطب بخطاب عارف بالله قدس الله سره كه يكي از خلفاے و مترشدان جناب فيض انتساب بندگي شيخ الكمل غوث العالم حاجي حميد عرف محمد غوث گواليري قدس سره اند *

The date of the original (Mss. is 5th Mohurram 1061 A.H.).

Beginning :

سپاس بلا غايت و ستايش بلا نهايت سزاے ذاتي كه بحكم مشيتش كه الخ *

End :

تمت هذ النسخة الشريفة وانفاس المتبركة اللطيفة مسمي بكشف الحقايق في يوم السبت السادس من شهر ذيقعده سنة اثنين و مائتين و الف بعد هجرة النبويه عليه افضل الصلواة و اكمل التحية *

No. 1062. * ديوان خواجه مير درد (فارسي)

DIWAN-E-KHWAJAH MIR DARD (PERSIAN).

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 101. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Poetry.

Author, Khwajah Mir Dard.

Extent, complete.

This restored copy contains the poems, quatrains and ghazals of Khwajah Mir Dard. The date of the original of which this is a copy is Saffar 1238 A.H.

Beginning :

زبس فيض سخن روشن كند هر جا بيانم را
سزد برسود هرجا شمع سان عضو زبانم را *

End :

سوي شعراے چشم تحقير مبين
گران من الشّعر لحكمة خواني *

No. 1063. دول راني و خضر خاں *
DUWALRANI-WA-KHIDHR KHAN.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 189. Number of lines on each page, 24. Mode of writing, fair. [Condition, good. Appearance, new.

Subject; Romance of Duwalrani and Khidhr Khan in mathnawi.

Author; Amir Khusrau.

Extent; complete.

Another copy of this mathnawi is described in No. 111 (Persian manuscripts) of the Descriptive Catalogue of the Islamic Manuscripts Volume I of this library.

Beginning :

سر نامہ بنام آں خداوند
کہ دلہا را بخوباں داد پیوند الخ *

End :

نمیخواہم زتو بخشش چوہر کس
تو خسرو را چہ مي بخشي ہماں بس *

No: 1064. طب شفاء المرض *
TIBB-E-SHIFA-AL MARADH.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 125. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject; Medicine.

Author; Shihab-aldin bin Abd-al-Karim.

Extent; complete.

This restored copy is a treatise on medical science and practical cures in mathnawi-baits, composed by Shihab-al din bin Abd-al Karim, whose medical teacher was a physician of Kabul, named Muhammad. It is divided into 160 short babs.

Other copies of the same work are described in Notices 2315 to 2317 of the Catalogue of Persian Manuscripts in the India Office Library, Volume I.

Beginning :

نخستین کنم از نوک خامہ روان
بتوحید پروردگار جہاں الخ *

End :

کنند ہر کہ اطباء بر این طب دوا
خداوند عالم به بخشد شفا *

No: 1065. * براہین قاطعہ

BARAHIN-I-QATI'AH.

stance, paper. Size, 11¼ × 9¼ inches. Number of pages, 550. Lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, defence of the rightful claim of succession of the first three Caliphs, Abubaker, Umar and Uthman, against the heretics and Shi'ites.

Author; Kam-al-al din bin Fakhruddin Jahrami (translator).

Extent, complete.

A Persian translation and explanation of Shaikh Shihab al millat wa-aldin Ahmed bin Hajar al-Haithami al-Makki's Arabic work الصواعق المحرقة which contains a defence of the rightful claim of succession of the first three Caliphs, Abubaker, Umar and Uthman, against the heretics and Shi'ites. The Persian paraphrase was made by Kamal-aldin bin Fakher-aldin Jahrami A.H. 994 (A.D. 15. 86) at the request of Sultan Ibrahim Adil Shah.

It is divided into three Muqaddamas, ten babs and a khatimah.

Beginning :

الحمد لله ربّ العالمين والصلواة والسلام علي نبيه خاتم النبيين -
اما بعد علمائے کرام در کتب اصول وکلام بیان الخ *

End :

ومرا گفت تو والي امر ایں است خواہي شد ....
سبحان ربّک ربّ العزة عما یصفون والسلام *

No. 1066. * کتاب قصائد ثنائي

KITAB-E-QASAID-E-THANAI.

bstance, paper. Size, 11¼ × 9¼ inches. Number of pages, 119. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Poetry.

Author, Thanai.

Extent, complete.

A restored copy.

Beginning :

گر بمثل جا کند در پس آئینہ شخص
بہند تمثال خویش تا بیروں زقفا *

End :

مغني زعود آتشي بر فروز
زگرمي دل آنچنانم بسوز *

No. 1067. * مخزن الحکمت

MAKHZAN-UL-HIKMAT.

Substance, paper. Size, 11¼ × 9½ inches. Number of pages, 264. **Lines on each page, 14.** Mode of writing, fair. Condition, good. **Appearance, old.**

Subject, Chemistry.

Author, not known.

Extent, complete.

A treatise on chemistry in verse-form. Author **and the date of** composition and transcription are not known.

Beginning :

بود نزد حکیمان خردمند
کلید گنج دل نام خداوند *

End :

بتاریخی کہ بود آن نظم کارم
پس از خاما دوطا رامي ہمارم *

No. 1068. * تجلیات رحماني

TAJALLIYAT-E-RAHMANI.

Substance, paper. Size, 9 × 5 inches. Number of pages, 218. Number of lines in each page, 15. Mode of writing, fair. Condition, injured. Appearance old.

A treatise on chemistry in verse form. Author **and the date of** composition and transcription are not known.

Subject, Mysticism.

Author, Syed Ali Muhammad Ibn Syed Abdur **Rahman Ibn Syed** Muhammad al Husaini al Qadari-al-Sibgatullahi.

Extent, incomplete.

The work is divided into chapters entitled as "Tajalliyat". The beginning and end are missing and there is a lacuna between folio 98 and 113, and after folio 120. The last page deals with the 26th "Tajalli" The date of the composition is not known.

Beginning :

قباب خرکه هفت تو فلک برستونهاے عناصر در کشیده الخ *

End.

بهتر آنست که درآب زر نوشتهٔ مشغول شود ... الخ *

No. 1069. * مجربات جمال

MUJRRABAT-E-JAMAL.

Substance, paper. Size 7¾ × 6 inches. Number of pages, 664. Lines on each page, 11. Mode of writing, fair. Condition, good. Appearance, old.

Subject, Medicine.

Author, Hakim Jamaluddin bin Muhammad Husainuddin.

Extent, Complete.

This is an elaborate exposition of the various human diseases and their cures. The subject ends on page 541 and then follow three hashias running over 123 pages. The manuscript was transcribed by Muhammad Fasihuddin in Muthialpet, Madras, on 20th Shawwal 1342 A.H.

Beginning

الحمد لله رب العالمین ... حکیم است مطلق که از حکمت
کامل ارواح را در جسم خاکي مقید ساخت الخ *

End.

هر چند که تکرار این عمل سازند قوي او مفید تر گردد هر
نمک شستن باشد همین قسم نمایند *

No. 1070. * شرف نامه

SHARAF NAMAH.

Substance, paper. Size, 7¼ × 5 inches. Number of pages, 341. Number of lines on each page, 11. Mode of writing, fair. Condition, good. Appearance, old.

Subject, Poetry.

Author, Nizami of Ganja.

Extent, Complete.

The second part of the Iskandarnamah of the illustrious poet of Ganjah, Jamal-al din Abu Muhammad Ilyas bin Yusuf bin Mu'ayyad Nizamaldin, with the takhallus Nizami of Ganja. The copy is dated the 23rd of Ramadhan 1279 A. H.

Beginning:

خرد هر کجا گنجی آرد پدید
بنام خدا سازد آنرا کلید

End :

فلک را بحکمش ترا بنده دار
بدو داد دین هر دو پاینده دار *

No. 1071. * رسالۀ شمع محفل

RISALAH-E-SHAM-E-MAHFIL.

Substance, paper Size, 11 × 9½ inches. Pages, 33. Lines, on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Hagiology.

Author, Ghulam Mohiadeen Zaban ibn Muhammad Baqir Faqeeh ibn Hafiz Muhammad Saleh.

Extent, Complete.

This is a narrative of the lives and experiences of the holy order, known as Ashab-i-Kahaf and the celebrated Saint Tamim Ansari. It was written under the patronage of Raushanuddaula Madarul Mulk Amirul Umara Hafiz Muhammad Munawar Khan Bahadur Jang, son of Nawab Walajah. It is divided into two shama. The date of the original manuscripts of which this is a copy is 9th Ziqa'dah, 1300 A.H. The scribe's name is Md. Abdullah bin Murtuza.

Beginning :

چمن چمن حمد و ثنا سزاوار خیابان پیرائي الخ *

End :

یارب این آرزوے من چه خوش است
تو بدین آرزو مرا برسان *

No. 1072. * منتخب العقاید

MUNTAKHAB-AL-AQA'ID.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 56. Number of lines on each page, 24, Mode of writing, fair. Condition, good. Appearance new.

Subject : Doctrines of religion.

Author : Muhammad Jameel ibn Abi Turab-al-Badakhshi-al-Harithi.

Extent Complete :

This is a treatise on true religions beliefs. The author states in the preface that this work is a selection from different works and is set forth in a compendium for the benefit of the average man. The manuscript of which this is a restored copy is dated 1209 A.H.

Beginning

بعد از حمد و سپاس و ستائش ملک علام الخ *

End

اقتدار شاید اما خویشتن ستودن نه کار ایشان است از کتاب تذکرة الاولیا نوشته شد در سنه ۱۲۰۹ هجري *

No. 1073. * خلاصة الانساب *

KHULASATUL ANSAB.

Substance, paper. Size, 11½×9½ inches. Number of pages, 44. line on each page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Genealogy.

Author, Qudrat Ahmed bin Hafiz Inayat Ahmed bin Hafiz Md. Sharful Haq-al-Farooqi al Hasaniul Husainy-al-Safauri Gopamavi.

Extent, Complete.

This restored copy traces the genealogy of Nawab Wallajah of Carnatic and his relations and descendants. It was written by the author after his return to Madras in about 1249 A.H.

Beginning:

الحمد لله الذي انزل علي عبده الكتاب .... اما بعد پس میگوید احقر عبادالله الخ *

End

و شاه نجم الدین با دختر شاه محمد ماه کتخدا شدند ولا ولد رفتند ....

No. 1074. * کتاب خرقه و جامع اللذات

KITAB-E-KHIRQAH WA JAME' ULLAZZAT.

Substance, paper. Size, 11¼ × 9¼ inches. Number of pages, 72. Number of lines on each page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Medicine.

Authors, Different authors.

Extent Complete.

This restored copy contains two works on the subject of medicine.

1 Kitab-e-Khirqah * كتاب خرقه (pages 1 to 36) compiled by Murtuza Quli bin Hasan Shamlu, is devided into thirty bakhiah dealing with recipes for increating virility.

2 Jame'ul lazzat * جامع اللذات (pages 37 to 72) compiled by Abu Zaid Hibatullah bin Muhammad-al-Tabari, is divided first into seventeen babs and further subdivided into nine babs. This also deals with recipes for increasing virility.

Beginning

سبحان الله رنگ آمیزي بساط حمدو سپاس حکیمي را که الخ *

End :

تمام شد این رساله شریف ... ... سلطان عبدالله قطب

شاه خلدالله ملکه و سلطانه *

No. 1075. * دیوان عاقل

DIWAN-I-'AQIL.

Substance, paper. Size 11½ × 9½ inches. Number of pages, 284. Number of lines on each page, 24. Mode of writing, fair. Condition, restored copy. Appearance, new.

Subject, Poetry.

Author, Aqil.

Extent, Complete.

It is a philosophical poetry, each line ending in alphabetical order. The full name of the poet and the date of composition are not clear from the text.

Beginning

گواهی میدهد عالم بوحدت ذات بیچون را

که خاصیت یکی باشد ز چندین جزو معجون را *

رزقے که ز خوان خود مقرر کردي

بے منت دیگرے رساني چه شود *

Than original copy was borrowed from the Kutub Khana-i- Islam, Madras,

No. 1076. * كتاب الرسايل

KITABUR RASAYAL.

Substance, paper. Size 11½ × 9½ inches. Number of pages 308. Number of lines on each page, 24. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject, Shia' Sunni creed.

Author, Moulvi Muhammad Baqer Agah.

Extent, Complete.

A scholarly work on the beliefs of the Shia' sect and their contradiction from the point of view of the Sunnis divided into a number of treatises.

Beginnin

الحمد لله الذي جعل الانصاف سمتہ الا شراف والصلوٰة علي ... الخ

End

و آنرا سبب فيروزي و رو سفيدي خود گردانند وانا استغفرالله

من اجره هذه الحكاية الكاذبة علي اللسان فانه الحري بالعفو والغفران *

No. 1077. * رسالهٔ فرامين و عرائض

RISALAH-I-FARAMIN-O-'ARAIDH.

Substance, paper. Size, 11½ × 9¼ inches. Number of pages, 41. Number of lines on each page, 24. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject, Letters.

Author, (Compiler): Ghulam Qadir known as Tawassul Husain Khan.

Extent, Complete.

A selection of letters typical of the modes of expression employed by different strata of society in addressing the Nawab of Carnatic from the Moghul princes downwards to the ordinary subjects.

Beginning

خامهٔ سپاس خرام عجز مواد در ساخت نمایش جلال کبریائی ...

که الخ *

End

زياده انچه بر طرازد زياده ادب *

No. 1078. * گلشن سعادت

GULSHAN-I-SA'ADAT.

Substance, paper. Size, 7½ × 5 inches. Number of pages, 200. Number of lines on a page, 13. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject, Letters.

Author, Muhammad Amin.

Extent, Complete.

This is a collection of letters written by Nawab Sa'adatullah Khan of Carnatic to his friends. The work seems to have been completed in 1131 A.H.

Beginning

انشاے حمد و ثناي سزاي ثناي انشا پرداز يست ... ... الخ *

End

و معني المكتوب نصف الملاقات را بچشم صورت معاينہ نمود *

Scribe : Muhammad Moinuddin.

Dated 7th Rabi-al Awwal, 1277 A.H./1860 A.D.

No. 1079. * رسالۂ فرامين و عرايض

RISALAH-I-FARAMIN WA ARAIDH.

Substance, paper. Size, 6½ × 3½ inches. Number of pages, 190. Number of lines on each page, 9. Mode of writing, shikasta. Condition, injured. Appearance, new.

Subject, Letters.

Author, Not known.

Extent, Incomplete.

A collection of letters of Alamgir (Emperor Aurangzeb) to his sons and other dignitaries of the Empire. The first folios are missing.

Beginning

ملک کہ پنجم شهر صفر در جواب عريضہ اين مريد صادر
شده بود ... الخ *

End

و پنجاب و کابل و ملتان و ٹهٹہ و کشمير و بنگالہ و اوڑيسہ و بہار و
الہ‌آباد و اوده است *

Dated 17th Zilhaj, 1246 A.H.

No. 1080. مشايخين چشتيه و رسالهٔ تعويذات *

MASHAYAKHIN-I-CHISHTIAH WA RISALAH-I-TA'WIZAT.

Substance, paper. Size, 7¾ × 4½ inches. Number of pages, 136. Number of lines on each page, 15. Mode of writing, shikasta. Condition, injured. Appearance old.

Subject, (1) Hagiology, (2) Charms and magic.

Author, Not known.

Extent, Complete.

The first manuscript, which is also entitled as Tazkirat-ul-awliya deals with the life of Saints of the Chishti order. According to the colophon it was transcribed by Meher Ali and Syed Muhammad Ahmed during the reign of Aurangzeb.

Beginning

ذكر اميرالمومنين علي كرم الله وجهه ······ الخ *

End

بحق رسولنا و نبينا محمد الرسول الله صلى الله عليه وسلم برحمتك يا ارحم الراحمين *

The other manuscripts deals with charms and magic.

No. 1081. دستور المبتدي و رقعات *

DASTURUL MUBTADI O RUQAT.

Substance, paper. Size, 8 × 6½ inches. Number of pages, 400. lines on each page, 12. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject, Grammar and letters.

Authors, Different authors.

Extent, Complete.

* دستور المبتدی Dastur al Mubtadi by Safi-al-din ibn Naseer Aslahullah Khan, on rules of grammar.

Beginning

الحمد لله الذي يصرف الاحوال و يخفف الاثقال ······ الخ *

End

مبتدي آنرا فهم نتواند كرد *

(a) * رقعات مرزا بيدل Ruqa'at-i-Mirza Baidil, a correspondence of Abdul Qadir Bidil containing chiefly letters addressed to Shukrullah Khan and his two sons Aqil Khan and Shakir Khan.

Beginning :

عجز و مراتب حمد و ثنا تسليم بارگاه صمدي كه خامه را در معركه كه آغاز ثنايش از نقطه سپر انداختن است *

End

یارب نیاز بیدلاں مقبول آن درگاه باد *

Dated 21st Rabi'al-Thani, 1241 A.H.

No. 1082. * وقایع امیرالامرا

WAQAYE-E-AMIRUL UMERA.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 67. Number of lines on a page, 24. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject, Biography.

Author, Inayat Husain Khan.

Extent, Complete.

A biographical narrative of Nawab Amirul Umera, the second son of Nawab Muhammad Ali Khan, Wallajah, the Nawab of Carnatic.

Beginning

جواہر حروفیکہ بنثار معشوقۂ بے نیاز حمد بے پایان ... الخ *

End

بعد فاتحہ زیارت نواب فردوس مکان داخل شادي محل گردید و ہمانجا سکونت ورزید *

The work is dated 1253 A.H.

No. 1083. * رسالۂ دینیات

RISALAH-I-DINIYAT.

Substance, paper. Size, 8 × 5 inches. Number of pages, **310.** Number of ines on each page, **11.** Mode of writing, **shikasta** and nastaliq. Condition, injured. **Appearance,** very old.

Subject, Theology.

Author, Jafer Sherief

Extent, Complete.

A number of treatises partly in prose and partly in verse in mixed Persian and Urdu dealing with the obbjatory observances and practices.

Beginning :

بندا مسلماني پانچ چیز ہے اول کلمہ پڑنا ...... الخ

End :

جمع سات ہزار برس تین سو ستر آدم جو زمانے سے گئے ہیں گذر*

Scribe Ghulam Mohiadeen.

Dated Jamadi-al Awwal, 1226 A.H.
